Vol. VI. APRIL, 1891. No. 4.

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GEO. H. ELLIS, PUBLISHER, 141 FRANKLIN ST., BOSTON, MASS.

WESTERN OFFICE: ANN ARBOR, MICHIGAN.

AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.

[*Entered at the Post-office at Boston, Mass., as second-class mail matter.*]

THE UNITARIAN.

TERMS OF SUBSCRIPTION: To subscribers in the United States and Canada, One Dollar a year, in advance, postage free. To foreign subscribers, $1.25 in American money, or 5 shillings in English money.

A PACKAGE of TEN COPIES, to one address, to be used for **missionary purposes,** will be sent for **$7.50.**

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THE UNITARIAN

A Monthly Journal of Liberal Christianity.

Vol. VI. APRIL, 1891. No. 4.

THE PERFECT LAW.

A SERMON BY REV. S. M. CROTHERS,
ST. PAUL, MINN.

"The law of the Lord is perfect."—PSALM xix. 7.

To this ancient text let me bring a modern commentary. Herbert Spencer writes: "Unable as imperfect man may be to fulfil the perfect law, there is no other law for him. One right course only is open: he must follow that, or take the consequences. The conditions of existence will not bend to his perversity or relax in consideration of his weakness. It is, indeed, a favorite maxim of a certain popular philosophy that there is no rule without its exceptions. Applied to conventional usages, to the precepts of pocket prudence, to the laws of grammar or of etiquette, it may be true enough; but, if affirmed of the essential principles of things, of society, of man, it is utterly false. Nature's rules have no exceptions. The apparent ones are only apparent, not real. They are indications either that we have not found the true law or that we have got an imperfect expression of it." And so he says that, if the law of terrestrial gravitation be defined simply as the tendency of all free bodies to descend toward the centre of the earth, you may add triumphantly, All free bodies *except the balloon.* But, when the law is properly understood, it is seen that the balloon is not an exception, but only an illustration of it.

The absoluteness of the Eternal Law, which allows no exception to be possible, is alike a fixed principle of philosophy and of religion. As it is the foundation of all science, so it is the standard of all morals. It is as necessary to consecutive thought as is the conception of a straight line to geometry. A law generally operative, but not always, would afford no guide to conduct.

And yet, though we find religious teachers affirming so long ago that the law of the Lord is perfect, and that in the Eternal is neither variableness nor shadow of turning, we find this truth practically contradicted in many of the doctrines of popular theology.

It is because such doctrines stand in the way of a rational religion that it is necessary to protest against them. Let us observe how explicit the contradictions are to the principle that the law of the Lord is perfect.

First, the common doctrine of miracles is one. If the law of the Lord is perfect, then it is in itself the supreme miracle, the attestation of the Divine Existence. And it must be so, for to religious thought the laws of nature must be the manifestation of the will of God. If they are perfect, then they must perfectly fulfil the Divine Will. If it is true that God is love, not sometimes, but always, then that love must be manifest in the law, so that "all is law, all is love."

But we are told that Divine Love can be proved only by something which is an exception to Divine Law. Once the sun stood still, the waves of the sea defied gravitation, iron swam, beasts talked, the dead arose; and all this is necessary to prove that God exists. Once a Child was born without earthly father, and this proves that we are all children of God. Once a favored people was fed with manna from heaven, and this proves that God cares for his children and will answer the prayer, "Give us this day our daily bread."

Is this logic? These things would only prove that God cares for his children sometimes, manifests himself sometimes, loves some of them. It scarcely proves that his mercy endureth forever. There is scant comfort for us to whom none of these wonderful things ever happened.

And, if an exception the to Eternal Law

is necessary in order to prove the Divine Existence, then the law is not perfect. Then the oncoming of the morning, the infinite spaces of the heavens, the solemn stars, the green earth, the deep experiences of human life, the hopes that spring unbidden in faithful hearts, are not sufficient to convert the soul to reverence. For the most part, God has left himself without a witness.

If God is eternal, must not his being be manifested in that which is eternal rather than in that which is transient? And the most religious man must be, not one who sees something wonderful in a single incident which is never repeated, but one who is awed to worship by the spectacle of Power all the more marvellous because it is unceasing.

Another denial of the perfectness of the Divine Law in popular theology is the idea that Eternal Justice can admit of exceptions. In the plan of salvation, as usually expounded, the Divine Mercy pleads against the austere requirements of Divine Justice. Justice demands that all men should be punished eternally for their sins. But mercy makes an exception for those who believe, and justice is satisfied by the punishment of one who is himself guiltless. Those who are saved are not saved by justice, but by an exception to the just law. Now, is not this exactly parallel to the thought of the man who says that all bodies obey the law of gravitation except balloons? It is said that justice is done to all men,—except to the elect.

We answer that the law of justice can no more admit of exceptions than the law of gravitation. As the ascent of the balloon is as much according to the law of gravitation as the falling of a stone, so the saving of a soul is as much an act of justice as its condemnation. There cannot be one law for heaven and another law for hell; but, though we make our bed in hell, God is there.

The true objection to the doctrine of eternal punishment is not that it is not merciful, but that it is not just.

The dilemma of how God's justice may be reconciled with his mercy arises from a false conception of what justice is. When rightly interpreted, the law of justice not only has no exceptions, but needs none. It means to give every one exactly that which belongs to him, that there shall be no partiality, but that every deed shall have its fitting consequence. And mercy is not an exception to justice, but its finest exemplification. For perfect justice is merciful,—

"There's a kindness in God's justice."

Perfect justice considers all the circumstances, takes into account everything that can extenuate as well as everything that aggravates the guilt. It measures accurately the responsibility. It gives the criminal credit for every good impulse; it encourages his every good endeavor. The smoking flax it will not quench; the bruised reed it will not break. Perfect justice has no passion, no scorn. It is not akin to hate, but to love; for "it suffereth long and is kind, it envieth not, is not easily provoked, doth not behave itself unseemly, rejoiceth not in iniquity, but rejoiceth in the truth."

When men have had a low and conventional idea of what justice is, they have looked upon every aid of humanity as an exception to its laws, an act of special grace worthy of loud praise.

So the old robber barons deprived their serfs of the common rights of man, absorbed all the lands for their own uses, reduced the people to beggary, and then, in a burst of generosity, built monasteries at whose gates these beggars were fed. True justice would have made much of their vaunted charity superfluous.

The same thing can be said of certain forms of philanthropy in our own day. We are slowly coming to see that the first thing man demands of his fellows is justice; and, when that is perfect, we shall see that mercy is no afterthought, but is involved in it. And so, looking toward God, men will come to put their trust not in any plans of atonement by which they fancy they may escape the consequences of their own deeds: they will return to the simple, manly faith of the older Scriptures in the Divine Justice which is perfect. It is enough to know that the Judge of all the earth will do right.

Another idea of popular theology is that religion itself must be treated as an exception to the general laws governing human development; or, rather, each sect would have us believe that its own particular history has been such an exception. Civilization, science, art, these have developed ac-

cording to general laws. False religions have also grown naturally; but the true religion, which is ours, has been an exception. There are those who feel that our acceptance of Christianity depends on our ability to prove that it grew up in some absolutely different fashion from other religious systems.

Other religions have their sacred books, their deified founders, their myths, and their rituals. But no comparison is allowed with similar things in the Christian Church. And so with personal character, a line is drawn between secular and sacred virtues. Religious biography is largely vitiated by the attempt of the writers to show that their heroes were not as other men are.

From time to time certain men have exercised a profound influence upon the religious world. They have changed the course of thought, and stirred the deepest feelings of the soul. How did they do this? Had they exercised the same powers in secular work, they would challenge admiration, but there would be no affectation of mystery.

But the religious historian is not content to tell the story of the heroes of faith simply and naturally. He must exclaim and moralize over the marvels of supernatural grace. In the lives of the Catholic saints the real personalities are obscured by pious embellishments; and the Protestant saints have often suffered as badly at the hands of their admirers, who allow nothing for the play of natural impulses. The history of Christian missions is full of romance and of the most thrilling adventure; but we are allowed to see in it only the painful self-sacrifice, rendered possible only because the missionaries have been sustained by the special mercy of God. How marvellous, we are told, it is that men should leave home and country and endure all manner of hardships, to tell the story of the cross!

Yes; but does it never strike the biographer that natural temperament has something to do with it? Something more than piety was necessary to make a Xavier or a Moffat. Dear old Dr. Primrose, the vicar of Wakefield, was as sincere a Christian as was David Livingstone; yet he said, "All our adventures were by the fireside, and all our migrations were from the blue bed to the brown." Such a man might have been converted ten times over, and not have had a call to go on a foreign mission. Different motives led David Livingstone and Henry Stanley into the heart of Central Africa; but they were men of the same heroic stuff, and alike felt the fascination of the unknown.

More than two hundred years ago Father Hennepin stood among the Indians at the Falls of St. Anthony. It was a magnificent exhibition of missionary zeal. A few days after the French adventurer, Duluth, came over from the head of Lake Superior to meet him. Different objects brought the men together; but the same tough, adventurous character, the same scorn of ease, the same love of danger, made the soldier of the cross and the soldier of fortune akin.

Religion gains not only in human interest, but also in dignity and power, when we take for granted its perfect naturalness. When we see in the world the highest forms of religious virtue,—faith, resignation, perfect love casting out fear,—let us not treat them as exceptions to the laws of human nature, as if the saint were a monstrosity. They simply show human nature at its highest. We will then do real justice to those great men who have been the leaders in the spiritual life. The Old Testament prophets will cease to appear prodigies, and take their place among the world's impassioned poets and preachers. Paul will not seem less true an apostle when we see in him a man of natural genius. It was no occult power which was wielded by Augustine or Calvin or Edwards. They influenced their generations by virtue of overmastering intellects and unflinching logic. In Luther and Latimer we recognize the power of common sense and of overflowing humanity. In Loyola and Wesley we see the triumphs of a genius for organization set on fire by zeal. The same talents which, turned in one direction, founded States, turned in another direction, have founded new religious systems. "Were I not Alexander, I would be Diogenes." This was more than an idle vaunt. The ambitious force which in the king would not rest content save in universal conquest, turned within, would not have been content till self-conquest had been equally complete.

Sacred genius and secular genius obey the same laws. The good bishop, Jeremy Taylor, and the playwright, William Shakspere, seem far apart; yet was Emerson right in saying, "Taylor, that Shakspere of divines!"

I remember how I was shocked when first I heard one speak of Jesus as a poet. But why not? A teacher of high truth he might have been; but, had he not had the poet's endowment, he would have taught in literal precepts, and not in parables. And just as natural was his purity of soul. We libel humanity when we say that a perfect life can only be accounted for on the supposition of a special miracle.

But what shall be the effect upon religion of the recognition of the reign of law? Fatalistic materialism seems to some inevitable. They feel that it means that we are under the control of remorseless mechanism. There is no room for freedom, or love, or hope. All is mechanism, for all is law.

Is this the necessary inference? It seems to me that those who make it, fall into the old error of imagining that there can be exceptions to the eternal laws.

For, if the laws of the universe do not allow for the development of spiritual powers, then, if these are ever manifested, it must be in defiance of these laws. But I feel, I love, I hope. I can do more: I can analyze my feelings, I can choose between the lower and the higher love. When we speak of freedom, we appeal to personal consciousness. When we speak of religion, we appeal to experience. Those fruits of the Spirit of which Paul writes are facts which cannot be explained away.

If, then, all comes to pass in accordance with law, the conclusion is inevitable that the laws of the universe have higher meanings and reaches than we had imagined. They are not all mechanical, but leave room for life and freedom.

Slowly we come to realize these spiritual laws by which we are held, and to feel that the Power Eternal is not blind, but wise beyond our understanding. The Power in the universe seems not less, but more divine, when we cease to think of it as arbitrary.

Nowhere can we escape from the realm of law. Yet we can rise from the lower to higher realms. There is "a law of the spirit of life" which makes us free from the law of sin and death. In willing obedience to that higher law lies the glory of our humanity. The greatest natures have felt necessities of the spirit more powerful than those of the flesh, and have yielded to their strong compulsions.

Jesus was nailed to the cross. It was no accident that, thus nailed, he died in lingering torture. But neither was it an accident that he cried, "Father, forgive them: they know not what they do!" It was the manifestation of the law of love supreme in him.

"I cannot do otherwise!" cried the reformer. This is the paradox of experience: he could not do otherwise than obey the perfect law,—the law of liberty.

"Should such a man as I flee? And who is there being as I am would go into the temple to save his life? I will not go in." So said the Jewish patriot to whom an act of cowardice had become a moral impossibility.

"For necessity is laid upon me," writes Paul; "and woe is me if I preach not the gospel."

And Theodore Parker, scorning conventional restrictions, found himself the thrall of the higher law. Before its requirements he was powerless but to obey.

And high courage comes with the recognition of these eternal spiritual laws. If all we value depended on our own wills, they might fail. But it is not so. They are not afterthoughts, but are involved in the very life of the world. "What is excellent is permanent." The mother's love is not an accident: it is a manifestation of a law of life. Without it the higher forms of life would perish from the earth. Morality is not an accident. It does not depend upon some arbitrary statute. It has been developed by the steady pressure of necessity. It has the sanction of a Power which cannot be mocked nor set at naught. No act of nobleness has come by accident. It is but a single wave of the incoming tide, and behind it is all the power of the unbounded sea. Well did the Roman moralist say, "No man can be good without God." It is the life of ages which manifests itself in the heroic deed of the hour. The good man dies and is forgotten, but goodness is immortal. Religion is not an accident. Our best instincts, our purest loves, our sincerest prayers, reach beyond ourselves to the Eternal.

"The winds that through my ocean run
Reach through all worlds beyond the sun:
Through life, through death, through fate, through time,
Grand breaths of God, they sweep sublime;
A thread of law runs through my prayer,
Stronger than iron cables are."

The human soul with all its needs and powers is not an accident, but a revelation. "The tabernacles of God are with men." The Eternal ever reveals himself anew in the man to whom "conscious law is King of kings." In the light of that conscious law we live; and, though we flee to the uttermost parts of the earth, we cannot escape it,—for it is God.

JOHN WESLEY

AND THE EVANGELICAL REVIVAL OF THE EIGHTEENTH CENTURY.*

A time of great religious activity may be said to be a time when those qualities through which God gets expression in us are called into the greatest energy. When the fruits of the spirit energize and give character to all life, then we have not only religion, we have life at its best. In the light of this definition, the conditions which mark the opening of the eighteenth century must indicate the low-water mark of the religious life. Whatever religious thought there was had been trimmed to fit the politics of the time, while the politics were as bad as the cynicism and selfishness of Walpole and his school could make them. The politicians boasted that no ideals could be an impediment in their service to expedience; and the clergy boasted that they could "read prayers with great power," even though it were not possible to discover the eight or a dozen people hid among the deep shadows of the magnificent church. They delighted in performing the offices of religion; but they had little sympathy with the needs of the human soul, and still less knowledge of them.

The insincerity in politics and in church affairs was typical of every phase of English life at that time. In a great measure this insincerity can be accounted for in this way: there had been an attempt to establish a national church. As such it was intended to be a representative church, representing as far as possible all the forms of religious belief existing in the country. At that time the population was almost evenly divided: one half in most things leaned toward Catholicism, while the other was substantially Puritan. The Church was intended to comprise both parties. The Prayer-book was a compromise framed for the purpose of comprehension and peace. Ambiguities of expression were intentionally introduced into it, and its double origin is clearly reflected in the conflicting tendencies of its parts. The Church was intended to be a State church, including the whole nation, governed by the national legislature, and disposing of vast revenues for national purposes. When it was finally established, as a safeguard that neither party should usurp authority and power, every political official, every licensed clergyman, and every student applying for admission to Oxford or Cambridge was required to subscribe to the thirty-nine articles of the national Church. The very natural outcome of this artificial uniformity was an insincerity which vitiated every phase of English life. When signing the articles in order to take possession of a rich living, one clergyman treated the whole performance with the greatest ridicule, intimating that it was a mere matter of form and etiquette. Even Hume advised a young man to sign contrary to his conviction, saying, "It is putting too great respect on the vulgar to pique one's self on sincerity with regard to them."

With this shocking insincerity for its background, and dominated by the pleasant necessity of spending princely annuities, it is no wonder that the Church harbored within its bosom little love of souls, little enthusiasm for humanity. The sermons became very calm and self-contained, though greatly expanded, injunctions to "be good, be good!" Vice in all forms, crime in all forms, met with the apathy of the clergy on the one hand, which was only matched by that of the laity on the other.

While these conditions prevailed in England, in 1703, on June 17th, John Wesley, the second son of an earnest rector, was born in Epworth in Lincolnshire. Of Wesley's father little is known or need be known. His mother, however, was a woman who would create a profound impression on any who came in contact with her, while her influence on John and Charles is beyond reckoning. Beautiful in figure as in character, deeply religious and afire with holy enthusiasm, she was one of those mothers who wrap their own lives about the roots of their

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*Abstract of an address delivered in Winona, Minn., on the centennial anniversary of John Wesley's death.

sons' lives, filled with solicitude, not that they may become great, but that they shall be good. Such women in the monotonous seclusion of drudging homes do perhaps more to emancipate humanity than the hero who strikes off specific shackles. From his mother John Wesley took most of the characteristics which marked him out for a great service to humanity. All his early education was received from her.

One other home influence demands a moment's attention. The Wesley rectory was an old, rambling affair, with loose tiles upon the roof, with creaking shutters, rattling windows and loose boards, and, above all, with a colony of rats. The entire family, father and all, confessed a belief that the common noises heard day and night were the work of evil spirits. After all his childhood years had been spent in such intimacy with spooks and devils, it is no wonder that Wesley in later years became the easy dupe of fraudulent exhibition of the "powers" which frequently attacked hysterical people while listening to his sermons. To the very last days of his life he retained an unquestioning belief in witches and demoniacal possession.

John Wesley had always been interested in religious matters; yet it was not until about the close of his undergraduate life at Oxford, after reading William Law's "Serious Call" and à Kempis's "Imitation of Christ," that the salvation of his soul became, not only the most absorbing, but one of the most terribly serious affairs in life to him. Guided by the ascetic influence of those authors, rigorous self-examination and incessant doing-something became the rule of his life. Not only did he assign specific studies to specific days, he ordered every hour and minute of his days, allowing himself the minimum of sleep and the minimum of food, devoting his entire surplus income to charity. He gradually encouraged others to join him in this serious business of purchasing the soul's salvation, and at one time he had twenty-seven men who ordered their lives as he ordered his. All of them attended the communion service at least once every week. Such marvellous earnestness had not come to light in an English university for several centuries, and it could not fail to attract attention in a community where an elegant torpor and respectability were most in favor. In derision, these enthusiasts for orderliness and incessant activity were called Methodists,—a term which in later years Wesley revived and held in great esteem.

Wesley remained at Oxford as a tutor, preaching whenever opportunity offered, until 1735, when his father died. At that time two openings presented themselves,—one the vacant rectory at Epworth, the other a missionary post to the Indians in the new colony planted in Georgia. As one might expect, he was attracted to the sterner and more obstinate task, and sailed for America, arriving in February, 1736.

Wesley's American experience has received an amount of attention from his historians greatly incommensurate with its importance. When one has said that it opened for him the door into Moravianism, which was to give the key to his subsequent career, one has said all that is of real importance.

Up to this time Wesley had received his salvation through the forms of the church service; yet, in moments of great trial or anxiety, the question would recur again and again, "Suppose that the gospel is not true, then what will become of me?" In hours of physical exhaustion, this question caused a terrible depression in him. His trip to America and his intimacy with the Moravian mystics was the means of solving his doubts and relieving his agony. His complacent Moravian friends said to him, "Friend, thou art not yet converted: conversion must consist in an inward flash of light and the immediate assurance that God and Christ are in your life. When you have once experienced that, you can never entertain another doubt of your salvation." It was several months after Wesley's return to England that he received this vision and the accompanying assurance. In obedience to a Moravian's injunction, he "preached continually that he might get it, and then afterward preached continually because he had it." According to his own statement, he received the inward light in May, 1738, and strove in all his subsequent ministry of fifty-six years to be the true apostle of that inward light.

This conversion is invested with a twofold interest: first, because it furnishes the key to all Wesley's subsequent life; and, secondly, because it determined more than any

other influence the character of the evangelical revival, which was to be the most important factor in shaping the methods and furnishing the spirit of the English church down to the time of the Tractarian movement, about a century later.

Strange as it may seem, the particularly degenerate condition of the Church and of society cut a very small figure in the necessity which drove Wesley to his great revival work. Instead of feeling the strain of circumstances at the circumference, and being impelled by that to seek a remedy at the centre, Wesley was incited first by a call from within. The necessity of his own salvation, his own self-renovation, led him to toil, to preach, to pray, and to study for ten long years; and, when the flash of inward light rewarded him, he had completed what he believed to be the formula necessary for salvation. His first motive for his great work did not come from the destructive sinfulness of humanity all about him, but from the sense of sins, chiefly of doubt, in his own nature. On his own home plot, in hi own consciousness, Wesley fought out, first of all, the great battle which was to be repeated in thousands of lives in every land in Christendom. Wesley proclaimed that Christ had at last triumphed in him, and assured every man that the same experience might be realized in his life. This personal element in the matter of conversion contributed in a great measure to the success of his work. A second element which contributed not a whit less consisted in the fact that, as an apostle of the inward light, Wesley restored to men their right to commune personally with the Almighty. It is of course the tendency of ecclesiasticism to interpose what are called essential agencies between God and man. Thus, since the day of Pentecost, God has communed with his children only through the Holy Spirit; the Holy Spirit can come only through the apostolic succession of ordained priests, who transmit, without any loss, *all* the Spirit of God which the world can receive. Hence, according to this doctrine, which is held by all strict churchmen, Roman Catholic or Episcopalian, it goes hard with a man who is not in the most harmonious relations with the priesthood. Wesley's doctrine stood out in sharp contrast with this. He said that God must reveal himself to every individual soul; that individual revelation is every man's mark of conversion and assurance of salvation. This was the sum and substance of the revival doctrine: The priest was no longer a necessity. It has always marked a great epoch in the world's religious history when some man has arisen to tell men out of his own experience that they can commune with God, even if the priests will not help them; that the priesthood does not control the floodgates of mercy and life, but that any man who can prove his sonship can claim and must receive personal communion with God. It is true, it remained for a greater one than a mere prophet to help men to the realization of the fact still greater than this, —that our humanity is evidence of our sonship, that every man who is living and who yearns for what is good bears in that the marks of sonship and the right to a perfect communion with God. Even if Wesley did not reach this, which was the greatest of Jesus' thoughts, he did an incalculable service to humanity when he restored to the great mass of the unchurched, not only the possibility, but the necessity of a personal communion with God. The attention of men everywhere was arrested by the revivalist's warning and time-worn cry, "Flee the wrath to come!" This alarmist's note was followed by the cheering assurance that every man must himself commune with God: this Wesley believed to be the great forgotten gospel for him to preach.

This somewhat abstract statement has taken us into the very heart of the revival: the remaining history of it would only be complete, at least in form, by sketching first the activities of Wesley and his helpers as they went up and down the land on whatever they conceived to be the Lord's business. The real vitality of the revival could only be told by hinting, if not describing, the collision of forces for good and ill working for the mastery in individual lives. This latter is the more dramatic, and the side of the revival more difficult to describe.

First, as to the historical aspect of it.

Wesley preached for fifty-six years after his conversion at the age of thirty-eight. The first six years were filled to the utmost with work, yet without any order. It was merely throwing seed into the universe to let it fall where it would, and then to let the issue determine his next step. His only

special preparation for this broadcast sowing of seed had been a hurried visit to the Moravian community at Herrnhut, where he had sharpened his intellectual conception of the phenomenon of conversion. On his return he was urged by Whitefield to go down to Bristol, to finish the latter's great work there. Whitefield had been obliged to preach in the open air, because no church could hold the throngs which collected to hear him. As in all other turning-points in his career, Wesley trusted to lots; and, since the lot said, Go, he went. He took one sip of that bewitching potion, the exercise of power, and all his doubts as to the propriety of saving men's souls outside a church vanished as fast as he could find Scriptural excuses for dismissing them. At Bristol began the breach with the regular clergy, and the manifestation of "the powers,"—those extraordinary expressions in the form of epilepsy and hysteria, which Wesley's boyhood experience in the Epworth parsonage made it very easy for him to countenance. He was soon back in London, preaching in an immense foundery which had been converted into a meeting-house. Preaching in the cities and Sunday resorts was maintained every day in the week. By 1744 the systematic work of Wesley as the head of the Methodist society, or connection, was well in hand. First there was the "preaching everywhere" by John and Charles Wesley, Whitefield, and a few others. This was reenforced by circuit lay-preachers, and these again were sustained by class-leaders. Finally, there were annual conferences of the clergy, called by Wesley's exclusive authority to advise with him on matters of administration, fellowship, and doctrine. This conference had no authority of its own until forty years later, when Wesley deeded all the meeting-houses in Great Britain to them. It was not until he knew that he could not keep control many years longer.

The class was the real centre of Methodism, so far as externals were concerned; and its humanizing effect can scarcely be overestimated. It is true that it furnished an all too easy opportunity for extravagant self-accusation and prying curiosity and sometimes malice; yet to thousands who were living in tacit, if not open, animosity it revealed the fact that their neighbors were bearing the same burdens, heart-aches, and disappointments, and longing for the same life that they were. The class-meetings, guided by a good leader, created a community of sentiment and thought; quarrels were made up and misunderstandings removed; men and women learned for the first time in their lives how sweet it was to bear one another's burdens. One great secret of their success was in their undogmatic conditions of admission. "Desire to flee the wrath to come, and desire to save your soul,"—that was the only condition. After an examination by the elders, the class-members could be admitted to the communion service. No provision was made for those who thought differently from the teaching, which seems to have been given and received as unquestioningly as arithmetic in the common schools.

It is a fact well worth noting that nearly all of the methods employed by Wesley were the outcome not of preconceived plan, they were determined chiefly by the exigencies of the occasion. To meet these, Wesley was obliged by the means at his disposal to do things with which his entire past career seemed antagonistic. This was pre-eminently the case in his appointment of lay and itinerant preachers, and in ordaining preachers who might be enabled by that to administer the communion to the fast-increasing number of communicants. This last step, together with organizing his annual conference into a corporate body which should hold the church property of the "connection, or society, of people called Methodists," constituted his tacit and unwilling admission that he had establishd a church distinct from the Church of England. Up to this time he had insisted that his houses were chapels, and that his people should always be present at the communion service in the regular church when they would be permitted.

From 1744 to 1784 was the great period of propagation and popular antagonism. The latter came from two chief sources,—from the jealous rectors of churches and the jealous bar-tenders of saloons, both of whom lost very heavily wherever the revival appeared. A third source was in that inert mass of humanity that always antagonizes any progress. The complaint from this quarter was not that the revival made converts bad men or bad neighbors or bad workmen, but that it got them up at five o'clock in the morning,

kept them out of good company at the tavern, kept them busy at work, or singing and praying, —in short, it committed them to many unbearable irregularities.

In these years Wesley preached in every city, town, and hamlet in England, in most of those in Scotland, and in many in Ireland. He preached thousands of sermons, sometimes to, it is said, twenty thousand people at a single time, all of whom could hear him with no effort apparent on the part of either speaker or hearers. He faced angry mobs with unflinching courage and with uniform success. He was certainly one of the grandest figures of his century in his capacity as a preacher to the people, to say nothing of his wonderful administrative ability in developing and controlling the Methodist Church through the first half-century of its existence. Since his death that Church has been among the foremost to penetrate every land where Christianity is known, and outnumbers every other sect numerically in the United States.

Wesley's ridiculous belief in the miracles and exhibitions of "powers" constantly taking place about him is due presumably to the relics of seventeenth-century superstition which had been so vitally engrafted on his life in the early years at Epworth. They need not call for any excuse or explanation: they are too trivial when we think of the grandeur of the man in whose life they played, after all, a very small part. So much for the external, historical aspect of the revival, which persisted in its effects long after its originator died, in 1791.

Now for a word concerning its workings within. The spiritual life of the age, like that of its individuals, was wholly out of sight, like the current of a frozen river. An insincere formalism and general apathy for vice in all forms kept the religious atmosphere sufficiently cold to preserve this state continuously. The question was, How could this life be melted? First of all, through the avenue of the emotions, by threats of future disaster and by encouraging promises of salvation, men were brought by main force, as it were, to face the horrors of their present sinfulness. In spite of the charge often made that the Methodists preached to one's nerves, it seems likely that men's thought would never have been quickened or even turned toward the problems of the religious life if this had not been the method adopted. Inspired with a love of souls and fortified with a knowledge of human prejudices, these preachers made up in physical vitality whatever they lacked in intellectual acumen. And perhaps, after all, the qualities which they had in greatest abundance were those most needed for the people whom Methodism was to reach.

The emotions once kindled, in the fire of enthusiasm which usually swept through the vast congregations under Wesley's preaching, they served to arouse the *entire* man, thought and all, to do something in itself evidence of his renunciation of his past habitual sinfulness. This work was followed up in class-meetings, where every physical symptom of the "great change" was depicted beforehand and encouraged during its appearance. Hallelujahs and prayers and hymns helped on the final conversion; and then the converted man, with his life thus turned into a new channel, was set to work along lines in which the new life might be made permanent.

There is good philosophy and common sense in this method, even if some of the means employed are shocking. It, furthermore, brought into the sharpest antithesis possible the religious and the worldly life; it quickened men's minds to think of religious matters; it warmed men's hearts to a love for humanity, and roused great resentment against what was mean and selfish. It was too great an excitement for many to endure: insanity, and even death, overtook many, where the internal conflict of forces was great, while the mind and body were weak. Whittier has embodied the kindest and truest criticism of this great work in the lines:—

"And who shall marvel if evil went
Step by step with the good intent,
And with love and meekness, side by side,
Lust of the flesh and spiritual pride?—
That passionate longings and fancies vain
Set the heart on fire and crazed the brain?—
That over the holy oracles
Folly sported with cap and bells?

. . . . . .

So the flood of emotion deep and strong
Troubled the land as it swept along,
But left a result of holier lives,
Tenderer mothers and worthier wives.
The husband and father, . . .

In a strength that was not his own, began
To rise from the brutes' to the plane of man."

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THE POPULAR MISUSE OF THE BIBLE.

Upon no subject of equal importance is there so much popular ignorance as upon the real nature of the Bible. In consequence, the Bible is very generally misused. It is believed to be, and used as being, what it is not; and so it is set upon a false and fictitious foundation, leading many to stifle the voice of natural religion in their own hearts by accepting a purely superstitious external authority, and driving many more to a contemptuous rejection of the Bible altogether. The facts which modern criticism has revealed, though now well known to scholars and students, have been shamefully withheld from general circulation. The popular leaders and teachers of the people actually encourage this ignorance, and the consequent blind misuse of the Bible. From this state of things it inevitably follows, not only that the Bible itself suffers, but that the moral life of the community is dangerously imperilled.

It will be the purpose of this article to show, *first*, in what way and to what extent the Bible is commonly misused; *second*, how the popular leaders encourage this misuse; *third*, the injury thus wrought upon the Bible itself, and upon the moral and religious life of the community.

First. The Bible is generally believed to be one book, a single divine utterance, specially inspired; and it is so used. Now, the plain, indisputable, well-established facts are that, instead of being a single book, it is the collected literature of a nation, extending from a period of barbarism to a time of comparative culture, embodying all the changes of custom, life, and thought which a race developing out of gross barbaric idol worship toward a pure theism might be expected to pass through. It contains war-songs, legends, traditions, biographies, addresses, poetry, prayers, speeches, proverbs, laws, prophecies, and letters, written by hundreds of different hands, and slowly collected together for at least a thousand years, —that is to say, the latest book in the Bible was written at least a thousand years after the earliest book. Between the two covers we have, not one book, but selections from the literature of a thousand years.

As to the authors of these various compositions, it is now conclusively shown that hardly a book in the Bible can be said to have any author at all. Each one is the work of compilers: nobody sat down and wrote it. Each book was put together by hand after hand, often centuries apart. Even the New Testament Gospels were compiled in this way.

What possibility is left of any special, particular revelation, when we know that the material was thus produced, bit by bit, through a thousand years? Or what can we think about inspired authorship, when we see that what we have is a mass of heterogeneous selections, pieced together out of a nation's literature from its childhood to its death? And yet so misused is this collected literature that it is the commonest thing to see sentences, single haphazard quotations, taken from any part and regarded as of equal authority. The real authority from such a conglomerate source is not one whit greater than would be the authority of quotations taken at random from, say, the collected literature of the English race for a like length of time, which would include the war-songs of the Saxon gleemen when the Danish pirates were ravaging the land, and the calm utterances of Martineau's "Endeavors after the Christian Life." If the first part had authority, the last could have no authority; for they are at absolute variance. Compare, for example, the one hundred and ninth psalm with Matthew vii., or the sixteenth chapter of Numbers with the twenty-third of Luke (verses 33, 34). Three men told Moses he was over-officious, whereupon the Lord caused the Earth to open her mouth and swallow them up, and fire came forth from the Lord and devoured the two hundred and fifty men who stood nearest them, as a slight salutary warning to all other dissatisfied people. But in the twenty-third chapter of Luke we read of Jesus crucified unjustly, yet crying out, even in the agony of mortal suffering, "Father, forgive them, for they know not what they do." Where is the authority? The same volume sets before us both accounts. If the first,

supposed to be the act of God, is of authority, then the other, being contrary, is worse than foolishness: it is deception.

The fact which needs to be recognized is that a quotation from the Bible gains no authority whatever from the mere fact of its being in the Bible. Anything from myth to allegory may be in the Bible.

Now, this misuse of the Bible is far more wide-spread than might be supposed. Here is a tract headed "Inspiration of the Bible," by H. L. Hastings, in an edition marked, "Second million." It is literally sold by weight, so much per pound or ton; and yet it is saturated with contempt of the rational, modern, and right use of the Bible, and seeks by a mass of flashy rhetoric and impudent assumptions to perpetuate just those ignorant, blindfold methods which I have characterized as its popular misuse. It begins, for example, by saying, "The Bible is God's Book *or* man's book: either it is the word of the Lord or it is a lie." This is typical of unreasonable misuse. The Bible is by no means a lie because only here and there is imbedded a genuine "word of the Lord," any more than a gold mine is worthless because the gold has to be separated from the dross.

One of its audacious assumptions runs thus: "The absolute inspiration of the whole Bible is proved because its sixty-six different books form one harmonious whole, which would be impossible except to special inspiration." But its "sixty-six different books" do *not* form one harmonious whole. On the contrary, they are as absolutely at variance one with another as the natural evolution of the times in which they were written could possibly suggest.

In another place the tract states that the "earliest pages of the Bible, and all the prophets, predict the coming of Christ," whereas the plain truth is that there is not a single reference to Christ in the whole of the Old Testament.

It is such misuse as this which is circulated into the "second million" edition. As if to emphasize the present popularity of this misuse, there appeared in the *Herald* of February 1 a five-column article purporting to prove that every separate word in the Bible is specially inspired. The method of the proof is to show that all the important words in the English version occur a certain number of times, coolly ignoring the fact that in every early manuscript the use of the same words is quite different.

Secondly. The leaders and teachers of popular thought actually encourage this misuse, seeking to bolster up the Bible on its unnatural foundation, and give it a forced, artificial, and false authority. See, for example, the printed rules of interpretation issued by the leaders of the Union Bible Class in Tremont Temple, and widely distributed as a guide for the people in their use of the Bible. These rules contain such directions as these:—

"The Bible is one book: it has one meaning, one intent, and only one."

"You are to *take for granted* the credibility, authority, and inspiration of the Bible."

"The common rules of grammar and correct reasoning cannot be applied to prophecies, miracles, or remarkable revelation." (Just where correct reason is most needed.)

Can anything be more shocking than this deliberate effort to maintain for the Bible a position among common people which all modern scholarship has most distinctly shown to be entirely untenable? The encouragement of this popular ignorance is not confined to a few public leaders. On inquiry at a leading Bible house, I am told that not one in a hundred Bibles sold to-day is a revised version.

"How do you account for that?" I inquired.

"Well, the ministers won't recommend it," was the reply. "They prefer that the people should continue the use of the old version."

This means the retention before the eyes of the people of thousands of Scriptural falsehoods. The revised version is by no means a perfect work; but it is at least an honest attempt to present an edition of the sacred Book freed from the glaring errors of the old. The common version of the Bible (the King James's) presents the text in the most misleading way conceivable. It cuts it up into verses and chapters, puts doctrinal headings to the books and chapters, turns all poetry into prose, leaves out all quotation marks, mixes the books all out of their chronological order, and gives entirely misleading marginal dates. Notice, for instance, the heading to Genesis xviii. 7,

"Abraham entertaineth Three Angels": the text itself says nothing about angels, it distinctly says three men. Now, the revised version corrects all this: it does not put the books in their right order, but it does throw out forever the false dates, the divisions into chapter and verse, the doctrinal headings, and corrects literally thousands of errors of more or less importance. Is it not monstrous that the clergy should stand in the way to prevent the eyes of the people from being opened? Protestants speak with scorn of the Romish Church, purposely keeping the people in ignorance; but what is this effort of Protestant ministers to maintain in use an antiquated and misleading version when a corrected edition is at hand, if it is not an attempt to prevent the spread of enlightenment?

Thirdly. The Bible itself suffers from this misuse, and the moral tone of the community is lowered. Thousands of people are to-day losing their reverence and respect for the Bible, solely on account of the preposterous claims made on its behalf. In the eyes of enlightened nineteenth-century men and women, the Bible, as a complete revelation from God, as an authoritative inspired Book, supernatural, isolated from all other literature, becomes only an object of ridicule. It is degraded solely by the false position assigned it. In its proper and natural use it cannot be spared. On one basis only can it be kept safe; and that is the basis of fact, of what it really is. Its real influence inevitably dies away as it is perverted from its natural use. The continued assertion that it is to be used as one book throws thousands of earnest minds into complete confusion in helpless efforts to reconcile its contradictions; and it leads others to treat the Bible as something unreal, to draw from it doctrines instead of life, to take it for its wonders and miracles instead of for its common humanity, and so to end every discussion with "The Bible says so!" as if it were a fetich, a barbaric oracle, to be set over and above living human thought, reason, and conscience. This is as much a degradation of the Bible as it would be a degradation for a civilized American citizen to forsake the decency and culture of his people, and, returning to some primitive race of savages, set himself up as a heathen god, demanding worship. The people who are committed to this misuse of the Bible are themselves thereby morally injured by surrendering the authority of the living voice of the Holy Spirit within themselves to the authority of a mummy spirit wrapped in the musty pages of a dead record. Many are driven to irreligion by the absurd claims put forward in the name of the Holy Writings. The divine education of all is checked, and the way blocked toward a more clear, enlightened, and practical religious faith.

What is needed is a wider dissemination of the facts, now well known, but too long withheld from general circulation. Then, instead of giving the Bible an artificial authority, and saying, "This is so because the Bible says so," the people will be taught that there is a higher test than that contained in the Bible itself, and any truth which the Bible expresses will *be* true, not because it is in the Bible, but because it finds indorsement in the reason and conscience of humanity. Within the Bible just as without in the great arena of life, truth and error are "blended into one tissue." No mechanical means will ever avail to separate them. You cannot rule off a space, and say that in here is God's truth, and out there the world's error: they are everywhere blended. To endeavor to get rid of the difficulty of choice by turning the Bible into an external authority, is to sacrifice the qualities of responsible manhood, and refuse to grow too big for a cradle. The methods of thought, reason, and conscience, are the qualities that make us human; and it is only by the use of these qualities we can ever hope to embrace the thoughts that are God's, or learn to live in his spirit. The mother that knows her boy is obedient, not to the letter of the Bible, but to the eternally divine authority of the voice of God within his own breast, knows that her boy is safe.

The right use of the Bible, therefore, is not as an unfailing rule of life, but as a tonic to quicken our own faculties, that we may the better learn to hear the voice of God speaking to us to-day as to every aspiring human soul through all the ages.

The right use of the Bible is that reasonable, historical treatment of it which, admitting its deficiencies and errors, presents it as a collection of vivid life-pictures of

men and women like ourselves, struggling out of low beginnings, with many failures, on at last toward the fulness of the measure of the stature of Jesus Christ.

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THOUGHTS ABOUT THE TRINITY, AND THE DEITY OF CHRIST.

I.

The doctrines of the trinity and of the deity of Christ stand or fall together.

What is the orthodox theory of the Godhead? It is that there is one God in three persons. As the Athanasian Creed puts it: "And the catholic [*i.e.*, the universal] faith is this: that we worship one God in trinity, and trinity in unity; neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the glory equal, the majesty coeternal."

Now, that which specially strikes an observer in a definition of this kind is the difficulty of understanding what it means. or, if anything at all seems plain, it is that one cannot be three and three one. "Ah!" it is said, "this is a great mystery; and finite minds cannot comprehend the infinite mysteries of religion." This is correct: there are many truths we cannot comprehend. That is, we accept the fact of the existence of many things, the details or the causes whereof we do not understand. But we never accept the fact of the existence of anything if we are not convinced of such fact. It is said, for example, "Look at the grass,—how it grows! and yet the most learned man in the world cannot understand it." But he does understand that the grass does grow, the most ignorant is convinced of that fact. There is no mystery at all about that: the only mystery is how it grows. But, in the other case, it is the fact itself which is in dispute,—whether there is a trinity or not. In a word, we do not know what the definition means; or, rather, we do know that it means nothing, because it is self-contradictory. What would be said of a geometrical definition which should describe a figure as a circle and a square at the same time? We should say, not that we do not understand so great a mystery, but that the definition contradicts itself, and is therefore meaningless. And this is exactly what we say about the definitions of the trinity. All illustrations employed to explain this doctrine are, consequently, worse than useless: they are

merely a darkening of counsel with words. For example, the old illustration of Saint Patrick's on the Hill of Tara,—the three leaves of shamrock springing from the one stem. The analogy here is manifestly lacking; for the three leaves are separate, and they are united in one stem, which also is separate. Again, the illustration drawn from the light, the heat, and the attraction of the sun. This, manifestly, is not analogous; for these three are but qualities or properties: they are not the sun itself. But of the Father, the Son, and the Holy Ghost, it is said that each one is God, that they are all different persons, but yet that there is only one God. So, speaking reverently, while Christ was on earth, there were in heaven only two persons of the trinity.

This, then, is the dogma of the trinity: that there are three separate persons, each one a God, and yet not three Gods. To quote again the words of the Creed: "So the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God. . . . And in this trinity none is afore or after other, none is greater or less than another, but the whole three persons are coeternal together, and coequal, so that in all things, as is aforesaid, the unity in trinity and the trinity in unity is to be worshipped. He therefore that will be saved must thus think of the trinity." And this amazing doctrine is the foundation of all orthodox Christianity.

"You deny the divinity of Christ, then?" is what is said to Unitarians. The reply to this is: "What is meant by the word 'divinity'? If deity, yes; if divinity in the correct sense, no. We do not deny the divinity, we do deny the deity, of Christ. That is, we deny that he was God." And this on many grounds, but chiefly because God could not possibly be confined in the person of a man. But we are ready to acknowledge the divinity of Christ. For what does divinity mean? It means the possession of God-like qualities, the being God-like. For example, men speak of the divine creations of a Shakspere or of a Raphael. Do they thereby mean that these men were gods? Not at all; but merely that Shakspere and Raphael were endowed to a marvellous degree with the divine gift of genius. In the same way men say of a good man that he was filled with the Spirit of God. (This was a favorite expression with the Hebrew prophets.) Have not the Christian missionaries who have freely given up their lives for the heathen, have not they been endowed with the Spirit of God, and have they not been, to that extent, divine? Is it not the Divine Spirit which has filled the leaders of freedom and philanthropy the world over? Now, what Unitarians believe is that to Jesus Christ, more than to any other human being of whom we read, was this Spirit given, so that he was, in very truth, God's well-beloved Son, *the* Son of God. As Ernest Renan says in his "Vie de Jésus":—

"This sublime person, who each day still presides over the destiny of the world, we may well call divine, not in the sense that Jesus has absorbed all the divine, . . . but in the sense that Jesus is the one who has caused his fellow-men to make the greatest step toward the divine. Mankind in its totality offers an assemblage of low beings, selfish, and superior to the animal only in that its selfishness is more reflective. From the midst of this uniform mediocrity there are pillars that rise toward the sky and bear witness to a nobler destiny. Jesus is the highest of these pillars which show to man whence he comes and whither he ought to tend."

Whether Christ was perfect or not we do not know; in all probability, in this world, we can never know. In this, as in the matter of miracles, it behooves us, I believe, to confess our ignorance, to cultivate a spirit of reverent agnosticism. But we do know that he struggled against temptation, that he wrestled with the same forces of evil as those which oppose us to-day. The older school of Unitarians believed that, although not God, yet he was a being of supernatural mould, a unique creation, as to his birth, his life, his death. The tendency at present is, I think, to regard Christ as a man, but a man marvellously gifted, divinely fitted for his great work. As God has, at various times, brought himself into close relationship with humanity, touched it, as it were, by sending into the world special messengers,—Socrates, Moses, Buddha, Mahomet, —so, in the fulness of time, he sent the ideal man, "his only begotten Son." And that this is not figurative language is seen by the fact that the influence upon the world of no other human being is to be

compared with the influence of Christ. The underlying principle of Unitarianism is the immanence of God in the universe, that he is everywhere,—the great life-giving, inspiring energy. As the poet says,—

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

This, let us remember, is not Pantheism, which is that God and Nature are one. Mankind is therefore a channel through which the Divine Spirit acts,—an instrument upon which that Spirit plays. Now, God, we believe, has acted more effectually through this channel than through any other: no other chords have proved so responsive to the Spirit's touch.

But, it will be asked, What does the Bible say upon this great subject of the deity of Christ? There is here no room to enter upon a discussion of Biblical texts; but two things are at once evident: First, that the references to the trinity—and we must remember that the doctrine of the trinity is the foundation of the doctrine of the deity of Christ—in the Old Testament are very dim and vague: for example, the appearance of angels in companies of three, the thrice-repeated hymn of praise, the use of the plural in speaking of God; secondly, that there is no direct reference to this doctrine in the New Testament, the only verse which is at all conclusive being 1 John v. 7; and this is not found in the revised version.

But what does Christ say of himself? If the trinity is so important a doctrine, surely it is to be expected that he would have explained it. But not only does he not explain it, he does not once refer to it. It is said, of course, that Christ made very strong claims for himself. He must, therefore, either have been God or else an impostor.

But there are other explanations. He may have been incorrectly reported, or he may have been carried away with enthusiasm, or he may have been a supernatural being, and yet not God. And what is the strongest of all these texts, the one which is always brought forward as conclusive proof of Christ's deity? It is, "I and my Father are one" (John x. 30). But in the original it is not one person, but one thing, and the meaning is at once explained; namely, the plucking of his sheep out of Christ's hand is the same as the plucking of them out of the hand of his Father. Further, Christ says, immediately afterward, upon being accused of making himself God: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken, say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" But, further, the key to the meaning is given in John xvii. 21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Again, look at the following texts: "Why callest thou me good? There is none good but one, that is God." "For my Father is greater than I." "I can of mine own self do nothing." "When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

Christ calls himself habitually the Son of Man. And, although he is called the Son of God, yet he promises that the peacemakers, and those who love their enemies, and those who shall rise again, shall also be called the children of God; and in the Lord's Prayer and elsewhere all men are taught to call God their Father.

It is said, however, Consider the Messianic prophecies,—how David and Isaiah and many another foretold Christ's coming. In reply, I would say it is doubtful whether the Old Testament contains one explicit prediction of Christ. And that this is correct is proved by the fact that orthodox churches now lay very little stress upon Messianic prophecy. But, aside from this, all intelligent men must feel, as they listen to a sermon upon types and symbols and prophetic visions, how shadowy the standard texts are, and how wonderfully the smallest allusion is magnified.

But the most marvellous thing about this Messianic prophecy is that the Jews, who certainly ought to have understood the subject, never expected a *God* to come and save them. They would have rejected most

strongly the idea that their Messiah was to be God, just as they would have rejected the idea so often ascribed to them, that their sacrifices were typical of the sacrifices of a being whose blood should make atonement for their sins. As a matter of fact, the Jews are at present divided upon this question of a Messiah, the one party looking forward to the coming of a great leader, the other holding that the Messiah is but typical of a reign of peace.

It is said, of course, that the Jews were blinded, that they would not see. But surely it is inconceivable that prophecies worthy of the name should have been misunderstood by the very nation to whom they were given. Such a proceeding would look very much like irony on the part of God.

J. H. Long.

Spokane Falls, Wash.

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*WHAT WE OWE TO THE CHURCH.**

What does the Unitarian Church offer? Is it the worship of God and the uplifting of man by such worship? or does it present mere intellectual speculation about God, man, and matter, with the exaltation of the mere ethics of life?

If the Church has for its primary motive and cause of being the better disclosure of our relations to God as the source and explanation of our relations to each other, and the development of a clearer and more controlling spiritual insight into the master conditions of the soul of man, I can see why it ought to exist, why it ought to be fostered, and why we should give our best energies to it. A church founded on this supreme idea, which at the same time banishes all dogmatic and formal statements concerning God, and which simply clings to the persuasive thought that he is Spirit, that he is Love, that he is our Father, that we are his children, and that we worship him because we cannot do otherwise, will have a membership not wholly dependent on habit or custom or tradition. It will be more than conventional, more than authoritative. It will be an inspiration.

The highest type, as I view it, of a Unitarian church should do more than deny the dogma of the trinity or the supreme authority of church councils. This is the smallest part of its true mission and work. Broad negatives are apt to be as erroneous as the things denied, and still more hurtful than they, be they ever so full of error. Every belief accepted sincerely for great periods of time must have in it something of truth. He who denies its merits and does not see and seize upon the truth, which, though obscured, is still the real thing of power in it, and who does not affirm the truth with fresh and vigorous statement, adding to it new vigor and power, will never lay the foundation of a lasting or habitable structure. Negation is sand, not rock. Truth is never negative, but always positive, affirmative. It would be better to leave undisturbed Orthodoxy with its three Gods in one, than to destroy all, and leave none. Do not deprive the world of the orthodox dogma to feed it with the husk of Agnosticism. The soul of man without a God cannot rise above chemistry.

Do not understand that I charge this against the Unitarian Church. I am suggesting one of the perils to its permanent spiritual life that should be shunned. But is it not true that too much emphasis has been laid on the denial of the Trinitarian dogma? Are we always quite prepared to tell what we believe? Is not the denial the thing we are most familiar with? Properly prompted, we may answer that we believe there is one God, one Father, and that we are all his children, his sons; or, as a pleasantry, we may say that we believe that even a Presbyterian may be saved if he is a good man; but I am afraid that there is often a lack of spiritual fervor in it and too much of intellectual statement. No doubt this denial of ours serves a good purpose: it attracts those whose intellect, reason, or spiritual insight, has revolted against the orthodox creed. These lean on it for a while, and in their new freedom to believe what they please, without necessarily feeling by anticipation the pangs of the "eternally lost," they are very buoyant; but soon comes the hunger for something real, something to fill the full measure of what they have parted with. The soul of man clamors for knowledge,—not the knowledge of physical vision, nor the silence produced by logic, but for spiritual perception of his relationship to his heavenly Father. If he gets this, as he

*A paper read before the Unitarian Club, St. Louis, by Judge J. E. McKeighan, Feb. 7, 1891.

often does, and as he does more and more, I think, in the Unitarian Church, all is well. If he does not get this, he silences these voices of his soul as the echoes of his superstitious past, and lapses into spiritual indifference and intellectual complacency. Right here, I think, is where we owe one of our greatest duties to the Church,—to put aside our denials as matters of course, and to demand more and more the preaching of the affirmative side of our faith. As a matter of fact, the dogmas and creeds are only monuments to mark where the Christian world has been, not where it is. We shall only waste our energies in denying these; and the soul of man in its onward and upward approach to the central truth of spiritual life, in the evolution of religious thought, will leave us behind, careless whether or not we linger to stone these lifeless images of the "bygone day."

We should see to it that, so far as we can make it so, every Unitarian church should be, in truth, a place for spiritual growth, for worship,—worship which does not consist of physical prostration, nor of formal ceremonies, no matter how imposing to the senses. We should make the church a real temple of the Unseen,—Unseen, but not unperceived nor unknown,—a place where love for God and love for man so fill all that the mere teaching of ethics alone would seem frivolous and idle, since true ethics is but the outward form of true religion, its natural expression, its most certain symptom, and becomes cold and unreliable when made dependent upon mere external rules of action. The writer of the commandments struck the heart of the matter. He saw clearly the natural order, and Christ enforced it with fresh power. When love to God is present, love to man follows by natural law. The non-ethical man has neither seen nor felt the God of Love at any time, neither has he known him. But, on the other hand, the merely ethical man, who clings to an artificial, self-constructed framework of imposed duties, is like the seed in the exquisite parable of the Master, which "fell upon stony ground; where it had not much earth, and immediately it sprang up, because it had no depth of earth; but when the sun was up it was scorched; and because it had no root it withered away." It is our supreme duty, then, to make the church a place of real worship, of true spiritual vision and development,—a place not so much to reason about God as to perceive him; a place not so much to tell man what his duty is as to fill him with such love for man that he need not be told what his life should be; a temple not so much for learned lectures on philosophy, art, and poetry as for bringing us nearer the spirit of Christ and that great spiritual fountain which he disclosed in all its fulness beneath the hard selfishness and cruelties of the world. At this fountain our Channing and Parker knelt and drank, and all the true prophets, saints, and reformers of the Christian ages. Our duty is to show our ministers that this is what we want, and that we shall be satisfied with nothing else.

Many years ago I prepared and read before this Club a paper on substantially the same theme that has been assigned me for to-night. Some of you heard it, and thought it fair for a layman. Possibly I thought better of it than did any of you. In it I abused the average Unitarian congregation for many things,—their irregular attendance at church; their misconception of the province of a church; their failure to appreciate the value of association in churches; their coldness to strangers, whom they held out on the ice until the ice melted, but they did not; their disposition to let the minister come to them with neither staves nor scrip nor bread nor money nor two coats, and at the end of a long and faithful ministry go away with less than half of these things; their complacent praise of their own good works; their being surpassed in these by the orthodox churches; and much more of this sort. I took down that paper when I commenced to write this one; and, after I had read it, or tried to read it, I would have been glad if it could have been truthfully proved that I did not write it (I suppose my clerical friends never feel this way),—not that it was not in a certain sense true in all its complaints, but because it now seems to me that it glided along on the surface merely, and failed to reveal the real trouble. It considered the phenomena and not the cause of the phenomena, and failed to prescribe the needed "constitutional treatment."

We have had our era of negation, and it did good; but negation can never do the highest good. We have had freedom of

belief, or what has been termed justly enough, in a way, merely speculative belief. We have had preached to us conduct, character, and good works as the real saving things of life,—each and all of which are good.

But, above all these, we have had breaking through at times such men as Channing and Parker and Martineau and many others, great spiritual forces of faith, hope, and love, which are the true revealers of communion with God. These men are the representatives of what we should strive after and seek to get back again, when we have fallen below their plane.

If these ideals of what a church ought to be and do were but cherished by the laity, if the members would but foster them as the standards of church action, might we not expect to see displayed more living power in our church, more good works and less profession of them merely, more of a commonwealth of religious purpose and less of an aristocracy of culture, more pews filled with the poor as well as with the rich, and none deemed rich except the fervid and gifted in spirit? Such a church could be if we would try for it. The Unitarian Church can best do it. The Orthodox Church cannot, so long as it maintains, even in form only, dogmas and creeds its members have left behind. Neither man nor society can be purified or elevated by that which is not both outwardly and inwardly true to itself. A lip declaration or confession, with a mental reservation, can only demoralize and degrade. The Unitarian Church is free from these false pretences. It need wear no mask. What we want to do is not to reverence and teach less of conduct, duty, and character, but more of that out of which they must ever grow, and without which they are cold, artificial, labored, and even hypocritical. Our churches will then become churches of the living God instead of mere kindergartens for training in the external duties of life.

To make this change wherever it is needed is the primary thing which we owe to the Church. Everything else good and useful will flow from it. Without it, when the sun is up, we shall be scorched and wither away.

Since writing the foregoing, I have read that great book of James Martineau, lately published, called "The Seat of Authority in Religion." I find expressed in it the single thought that I have vainly tried to give you, in all the richness and clearness of his style; and I present it to you as a more forcible statement of what I have been endeavoring to say than what you have heard from me. He says:—

"Harmony with God is, for the human soul, the only peace, the only right, the only fair: to see things as he sees them is truth: to rank them in the order of his love, is goodness: to act conformably with his rules, is victory. To quit this height and look out from any lower level will inevitably substitute the seeming for the real, and deceive you by the secondary maxim that 'Man is the measure of all things,'—a maxim which first becomes valid when 'God is the measure of man.' If you once set up, as independent objects of pursuit, any of the subordinate ends attractive to the human will, be it of sense or soul, the prizes of ambition, the advancement of knowledge, even the disinterested service of others; all these things, cut off from their transcendent support and spiritual significance, degenerate into selfish cupidities or generous idolatries. And even the rules for controlling and proportioning them, that is, their ethical regulation, however anxiously studied, can amount to no more, when worked by a calculating will dealing with forces on its own level, than a sterile act of self-perfectioning. Severed from the uplifting inspiration, it is a mutilated self, that can have no perfection; and only sham virtues are reached by doing their externals for a foreign object or out of a dead heart. Who can wonder that he who has led us to the Father encountered, on descending from the mount of his prayer, this 'righteousness of the Law' with an intense aversion? The mimicry of holiness by fitting the livery of the virtues on to the figure of an ethical automaton is a sacrilegious traffic in Divine relations, of which the temple of life should be cleansed at any cost. Any fresh converse, spirit to spirit, between man and God, even passion's repentant cry *de profundis*, which lays bare whatever sinks or lifts the soul, touches the true prophet's heart with deeper sympathy."

There is much more of this same sort in the book, and no one of you can render himself

or herself a greater spiritual service than by reading it. Its reading will not deprive any of you of your denials of the orthodox dogma, rather the contrary. Indeed, as I view it, his criticisms of the New Testament are the part of his book most open to objection, and the least permanent. But, if by such reading the *spirit* of such an author could be infused into our Unitarian churches, much of their shame-facedness about worship and spiritual communion would be dispelled. I have sometimes thought it was a spiritual calamity to the world in many respects, and to liberal thinkers in particular, that science and culture have revealed to the modern world so many merely material truths about the age of the world, the number and distances of the stars, the uniformity of law, and all that: the vast extent of manifested creation in space and time seems for a while, when disclosed to the intellect, to obscure the idea of God. We are, as it were, surprised to find him so great, and are often inclined to suspect that he does not exist at all, simply because his works transcend our primitive conceptions. We get bewildered spiritually by these facts of nature, not reflecting that the divine faculty within us capable of discovering and comprehending them is so far superior in kind to the facts themselves as not at all to be compared with them. As we get a little more familiar with the revelation of science, God gets nearer, not farther off. He becomes at once more majestic and more lovable. It does not banish God, it brings him into the universe, to learn that the same laws which hold the stars in their places, so far distant (changing one of Martineau's figures) that a ray of light starting from them when Christ hung upon the cross will not reach us for thousands of years, also hold our own earth in its orbit. A creator for a round earth is just as necessary as for a flat earth. A God who brings self-conscious man on the cosmic stage after an orderly process of evolution is more worthy of our reverence and honor than the God of Genesis. The greatest revealer of moral and spiritual law who ever lived did not know this fact, and he did not need to know it; and, if he had known it, not a single moral or spiritual law would have been changed by it, but, on the contrary, enforced and illustrated. We owe it to the Church, because we owe it to ourselves, to increase our knowledge of the facts of the material universe of every grade and character. We owe it to the Church, because we owe it to ourselves, to observe the external duties and proprieties of life; but I am confident that the only sure and lasting inspiration for all these external things is the recognition of our relation to the Father of all, and our acceptance and faith in that great religious as well as philosophical truth that the only true, efficient Real is the Ideal.

J. E. McKeighan.

St. Louis, Mo.

A LITTLE WHILE.

"'*A little while?' We know not what he saith,*"
The sad disciples said with trembling lips,
When o'er their hopes crept like a chill eclipse
The dreadful shadow of the Master's death.
But past the gathering shadows close at hand,
And far beyond the valley dark and cold,
Before his vision, in prospective grand,
The vistas of eternity unrolled.
Onward and upward to far, unseen height
The path of life, unending, stretched away;
And all the sorrows of life's little day
Dwindled and faded at the glorious sight.
O child of heaven, look up like him, and smile
At life's brief trouble and earth's little while.

Rebecca Palfrey Utter.

Chicago, Ill.

DISPLAY AT FUNERALS.

In this age of reforms it is encouraging to know that the conventional funeral is being frowned upon by the more intelligent portion of the community. Formerly a private funeral was something almost wholly unknown. Not only were the relatives and friends expected to convene for the purpose of taking their final farewell of the dead, but the invitation was broadened until it included whoever might wish to come. With the doors thus thrown conveniently open, it is not strange that the gatherings were sometimes motley in their character. Idle curiosity as well as friendly interest helped to fill the house. Strangers came to look upon the dead with whom they had never exchanged a word while living. Filling every available space in close and often limited apartments, examining to the best of their ability the house and its appointments, and peering unmercifully into the

faces of the mourners, they not only, by their presence, detracted from the sanctity of the occasion, but became to the sensitive a decided offence.

Except in remote country places, the conviction is growing that funerals must be strictly private. The general invitation is no longer extended. Thoughtful people are beginning to realize that it is a custom more honored in the breach than the observance.

A brief service at funerals is another reform to which public attention is directed. What used to be designated the funeral sermon is no longer expected nor desired. A formal address, even, is out of place, unless the deceased has held some prominent position in the community, or has attracted unusual attention through his words or works. For all ordinary occasions, the simpler service is more fitting. The friends who have come together to mourn their dead are in no condition of thought to listen to the finished oration. A few words of fervent prayer, preceded by an appropriate Scriptural or poetic reading, will better accord with the occasion than the most elaborate programme. The occasion is always a trying one to those to whom the bereavement comes. They are usually bearing up under some nervous strain that must soon give way. What they want is to be left to themselves. Another cheering sign is the increasing unpopularity of mourning emblems. With more advanced views of death comes a protest against the custom of displaying crape on the door-knob and on the person of the relatives of the deceased. Henry Ward Beecher's wish for a wreath of flowers instead of the conventional band of black has become contagious. We are beginning to understand that death is as much a part of God's plan as life. Instead of something to be dreaded and protested against, it is something to be graciously accepted and acquiesced in. Formerly a funeral without crape was a public scandal. To-day a prescribed season for wearing mourning and half-mourning is a custom that has happily fallen into disrepute. To many it has become as obnoxious as mutes and hired mourners. The tendency is to make the funeral less conventional and less ostentatious. A profuse display of flowers is in decidedly poor taste. The money spent in elaborate floral designs for the dead had better be employed in bringing comfort to the living. People of cultivated tastes will revolt against a horticultural display at the obsequies of a friend. We should put flowers enough to make the room cheerful rather than seek to attract attention by elaborate decorations.

The burial, even more than the service, should be strictly private. People in moderate circumstances are not called upon to impoverish themselves by providing carriages in which distant relatives and neighbors may ride to the place of interment. There is a custom fast growing in popular favor which detaches the burial from its usual place immediately following the service, and assigns it to a later and unadvertised hour. At the time agreed upon only the family participate. By this arrangement, unnecessary expense is saved, and a much desired privacy secured. Nowhere is a curious throng more out of place than at the interment of the dead. It is a solemn moment. All that is earthly of our friend is about to be lowered into the grave. To stand there with trembling lip and tearful eye is a privilege that belongs only to those near and dear to the one deceased. Upon such a scene none other should venture to intrude. The belief that we are nothing unless conventional should have no place in the thoughtful mind. The innovation is better, if more reasonable. Not prejudice, but sound judgment, should decide.

EDWARD FOSTER TEMPLE.

Trenton, N.Y.

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*THE WRITERS OF GENESIS.**

So novel are the ideas of this book, and so evidently are they the swan-song of a dying Orthodoxy, that they ought to be placed within the reach of all Liberal Christians. There is not a sentence in the book, despite its avowed assurance, but voices the impotence of the traditional views in the presence of the newer Old Testament criticism.

No refutation of the opinions here set forth will be necessary. They refute themselves by their own assumptions and contradictions.

Our author maintains that Moses did not

* The Writers of Genesis, and Related Topics. By E. Cowley, D.D. New York: Thomas Whittaker.

write the book of Genesis. With this we do not disagree. But, while Kuenen, Wellhausen, W. R. Smith, and others say it was written after Moses, Dr. Cowley says it was written before. "The discoveries and decipherments of our generation supply abundant reasons for believing that four or five early patriarchs wrote their own memoirs. These were incorporated into our Genesis by Moses." Previous to Abraham there was the making of books, for Abraham learned by heart the contents of a certain primer; and this, containing the story of the creation and deluge, he prefixed to his own memoirs. These were continued by Isaac, Jacob, and Judah.

The authorship of this primer is unknown. Noah may have written memoirs of his times, and he may have incorporated older ones. Each writer edited and revised to date, "under the guidance and revelation of God." It is thus that the author accounts for the differences of style which puzzle the higher critics. By this means, also, the different words used to express the idea of God are accounted for. Noah was only moderately informed as to the origin of things. Abraham's knowledge was far superior, and he had to correct many errors of his predecessors. Especially was it necessary to modernize proper names, and also sometimes to define them. The creation story was not written to teach geology, but to teach who is the author of the present Cosmos. The early people could not have understood an essay on geology, had it been furnished. The creation story was written to correct Indian pantheism and Zoroastrian dualism. There was just enough of detail given to remove current error. By "remove" here, the author seems to mean "contradict point blank." He seems to be a churchman, and to have in mind the traditional excuses for those additions and alterations of the church creeds which are known to have taken place. Only recently, I overheard a High Church clergyman explain that the phrase "Creator of heaven and earth" was a later insertion into the "Apostles' Creed," to controvert the growing gnostic heresies. So, then, our author regards the creation story as a sort of creed written to controvert current error.

Adam was not a development from lower organisms: he was *sui generis*. That this is true is shown by the fact that, when the animals were paraded before him to be named, he found no consort. He may have looked with longing eyes toward some luscious-lipped anthropoid troglodytes, but "no female gorilla or chimpanzee would please his fancy." Adam's biographer was no Darwinian. Nay, it is possible that we have Adam's own testimony in regard to this matter. Adam had skill, order, and analysis. "He may have learned to write the account of his education and of Eve's creation before he died. Quite likely it was written before the deluge, and preserved to the times of Abraham." Nowadays it is possible for a man to die without learning to read and write; but we can scarce suppose that this was possible when men lived to be from three hundred to nine hundred years old. What would they do with their declining years without this boon? It is possible, then, that we have the testimony of an eye-witness of Adam's express *ipse dixit* against the Darwinian hypothesis. To forever "snow under" this hated theory was one of our author's objective points. In his preface, he writes: "Herbert Spencer has struck off the roots of the divine in religion. As no one else appeared to answer him, I felt bound (God being my helper) to examine and refute him, or yield to the inevitable."

The third chapter of Genesis tells of the fall and the promised redeemer. Whatever other notions Abraham may have brought with him from Ur of the Chaldees, this was not one; for Merodach is never once in all Babylonian literature called a Savior. This idea, then, was not in the primer, but was revealed by God to Abraham, and by him added to his memoirs.

The Old Testament story tells us that Abraham knew God as El Shaddai, and not as Jehovah; but Dr. Cowley has controverted this by furnishing us, out of his imagination, with an eloquent sermon of Abraham's preached to the sun-worshippers of Larsa, in which sermon frequent use is made of the phrase "Jehovah Elohim." And he says that to suppose that "Jehovah," added to Melchizedek's name for God to form Abraham's, was handed down four or five hundred years by tradition, or to suppose that the name "Jehovah" was not revealed until Moses, "is to my mind the top of

folly and critical indiscretion." There has been no slighting of texts in the formation of this conclusion. Genesis xiv. 22 gives us a direct quotation from Abraham in which the word "Jehovah" occurs. Moreover, this occurs in Abraham's own memoirs: it is evident, then, that Exodus vi. 3 is an error. Dr. Cowley does not so regard it, however, and escapes by making "them" refer, not to Abraham, Isaac, and Jacob, but to their Chaldean ancestors, who, of course, did not know Jehovah. Abraham, also, during the first sixty years of his life did not know Jehovah: he was a worshipper of the sun. And, even after the name of "Jehovah" was revealed, it may have been misunderstood, or even for a time forgotten. "Some matters once known had become forgotten in large measure." And, if Abraham did not know the etymology of "Jehovah," the *I am that I am* that came to Moses is a progress in revelation, and so far intelligible.

During the Egyptian bondage, the primers became very scarce. Moses had a copy and pored over it. He read therein his own mission; he supposed that his fellows knew that God would save the Hebrews by his hand. The New Testament supports our thesis by giving this valuable information (Acts vii. 25). In this, however, Moses was mistaken. To kill a man and bury him without embalming him was to deprive him of immortality, and Pharaoh did not wish to miss any of his subjects in the Elysian fields. Moses had to flee to Midian. Here he devoted himself more assiduously to the primer, and became again convinced as to his mission.

Could Abraham write? is a question which is raised and answered in the affirmative. He "may never have learned to conjugate a Hebrew verb," but he could read and write; and "modern research has discovered the temple in which he worshipped, the hymn he used to sing, and the name of the god he adored." The hymn is devout, and suggestive of much Old Testament theology. The name of the god is "Sin,"—the male moon-god of Ur of the Chaldees.

Adam and Eve, as well as Abraham and the patriarchs, may have obtained valuable suggestions from the pre-adamites; for, according to A. H. Sayce, the Egyptians were a well-organized nation, with a standard hieroglyphic literature, in the year in which, according to Bishop Usher, the world was created. In the fourth millennium B.C., writing abounded and libraries were common.

Genesis i.–xi., then, was written by Adam, Noah, and others, and revised by Abraham. Genesis xxv.–xxviii. 10 was written by Isaac, although xxv. 5, 6, was added by him from Abraham's diary, and xxv. 12–19 is a later emendation made by Judah. Genesis xxxi. was written by Samuel, and xxxvi. was revised by Moses. Esau was a poor scholar, and had to be corrected by Judah. Thus it is that the demands of the critics are met, and the Old Testament is saved to the church. "To all seekers after the truth, I commend what is here offered: to Profs. Green and Harper, Bissell and Briggs, Cave and Cheyne, Dods and Driver, and all other Bible students."

Were any proofs adduced in support of the uncritical assumptions of this book, it would be interesting reading; but none are offered. It is but a string of guesses, wholly without basis in fact, and often inconsistent. It is because there are no proofs that none are given. And it is because the traditionalists are wholly undone that a "D.D." has been driven to such absurdities.

That such ideas as even these will find credence in spite of logic, sarcasm, or severe "letting alone," is evinced by the following criticism of the book taken from the February number of the *Methodist Review:* "The author is an expert in Biblical criticism. His first paper, on the origin of Genesis, is lucid, forensic, and, in many respects, unanswerable. Abraham may be credited with having written and transmitted many of the germinal documents relating to his own times and to the periods prior, even back to Adam." It need not surprise us, in view of these enormous "certainties," if, erelong, the two tables of the law are discovered, showing the exact finger-prints of the hand of Jehovah.

A. B. Curtis.

Tufts College.

While a man seeks good ends, he is strong by the whole strength of nature.—*Emerson.*

Clothe with life the weak intent:
Let me be the thing I meant.
—*Whittier.*

*ON HOLY GROUND.**

What has drawn us thus apart,
From the common daily round,
Bringing here a lowly heart,
Standing as on holy ground?

Not the scorn of humble things,—
Simplest tasks that love can find;
Not the pride of thought that brings
Laggard will and restless mind.

Nay; but here upon the height,
Rapt from idle cares away,
Fain our souls would see a light,
Herald of the coming day:

Morning visions high and pure,
Glorious things that are to be,
Faith and hope that shall endure,
Love's abiding unity;

All the things that make for peace
In the daily toil and strife;
All that can our part increase
In the world's diviner life.

Short the time we linger here:
Then, with earnest heart and hand,
Back to work with holy fear;
Every vision, God's command.

JOHN W. CHADWICK.

SLANDERS OF DYING HERETICS.

Mrs. Bonner, the only surviving child of Charles Bradlaugh, within a few hours of the death of her father received inquiries as to whether he had not changed his religious beliefs during his last illness; and she tells us that, to prevent the rise of stories of his death-bed repentance and renunciation of his life-long views of religion, she felt it necessary to take "the precaution to procure signed testimony from the independent and impartial witnesses who had been in attendance upon him during his last few weeks that he was never heard to utter one word, either directly or indirectly, bearing upon religion or any religious subject."

The *Open Court* of March 5 contains an article by Moncure D. Conway on Thomas Paine and Charles Bradlaugh," in which the writer gives the following incident regarding Bradlaugh, which occurred at a time when the latter was lying sick and, as was thought, nigh to death, in New York. Writes Conway:—

"About fifteen years ago I was informed, on my arrival in New York, that Charles Bradlaugh was ill in St. Luke's Hospital. I hastened to visit him. His physician said that the illness had been very dangerous, indeed the patient was not yet out of danger. Bradlaugh had expected death. When I entered, he took my hand eagerly, and showed a relief that at first I did not understand. But I presently saw that he had dreaded the slanders that swarmed around the dying and dead Paine. When I asked, "How can I help you?" he said, "I have been facing death,—may presently be facing it again,—and my doctor, all who have approached me, can inform you whether at any moment they have seen in me any sign of fear. Should I die, you will be able to bear witness that I am not afraid to die,—have never been,—nor for a moment faltered from the principles to which my life has been devoted."

These facts regarding the great English secularist remind us of the report, circulated three or four years ago, that Robert Ingersoll had made a definite and binding engagement with a certain man to be in attendance upon him in his (Ingersoll's) last illness and death, whenever and wherever that event might occur, and keep and afterward print a sworn record of his death-bed utterances, to prevent reports being put in circulation that he had at the last recanted his religious views.

Nor do we wonder at such precautions as these, when we call to mind the lies that have been reported about dying heretics. It is not long since we read an account given by a Roman Catholic writer of the death of Luther, which declared that the great Protestant leader died in great agony, blaspheming and cursing God. It was reported after Channing's death that he had turned Catholic. Emerson was reported to have renounced his Unitarian views and to have died orthodox; and his son found it necessary to come out with a public denial of the story. Perhaps the worst victim of death-bed slander of whom we have any record is Thomas Paine. No reports about him have been more widely circulated, and perhaps none have been more generally believed, than stories to the effect that in certain times of danger, as once in a storm at sea, and again on his death-bed, he renounced his "infidelity," being afraid to die holding

*Written for the March meeting of the New York Women's League.

the views with which he had lived. These stories have been ferreted out again and again, and found to have not a grain of truth in them; and yet they continue to circulate. An unscrupulous religious bigotry, which wishes they were true, will continue to assert that they are true rather than take pains to find out the facts, and even not infrequently in face of the facts.

It is sad for men not to have the comfort in a dying hour of a trust in a just and good God. But who in his right mind would not rather face death believing, with Mr. Bradlaugh, that there is no God than with the Calvinist that there is a God who has doomed a large part of the human race to endless and hopeless torments?

WHAT SIX HUNDRED METHODIST MINISTERS SAY.

Rev. William Daws of Detroit tells us in the Detroit *Journal* that the six hundred Methodist ministers of Michigan have united in the following declaration regarding the liquor traffic and the way it ought to be dealt with. It fairly throbs with moral earnestness. There will begin to be hope of breaking the terrible rule of the saloon when the ministers and churches of the country generally get ready to take similar ground. Say the "noble six hundred":—

"Temperance constitutes one of the first subjects for legislation. Governments are rightfully maintained for the protection and highest welfare of the citizen. The greatest good to the government can only be attained by the exclusion of the harmful, and this is the true office of government. To license the harmful is an attempt to cover the wolf with the sheep's clothing. Temperance people who sustain license and other rum legislation are fighting against themselves; for, in the mean time, this omnipresent, legalized traffic is debauching the public conscience, lowering public sentiment, and paralyzing public courage. This cancerous growth upon the body politic is a greater disgrace and a darker crime than was American slavery. Slavery was in a part of the land. The licensed rum traffic is everywhere, and annually recruits from our children and youth a hundred thousand for a life worse than African slavery. This traffic, because of vested interest and profitableness with its revenue and political influence, has become the greatest corrupter of conscience, from the humblest citizen to the highest official. There is wide-spread effort to keep the Church and the ministry out of the great battle going on; for the enemy knows full well that, when a united church and ministry shall stand against this evil, in that hour it will go, and so they cry, 'What! politics in the pulpit?' We know the object of the enemy, and we must act as faithful watchmen, and warn the people as those who must give an account to God. This legalized traffic has become strongly fortified in politics, and is valiantly defended and upheld by partisan leaders. The foe must be met and vanquished upon his own chosen field: to do less is cowardly and unworthy a Christian. Political revolution upon this subject is of the utmost importance; and the fifty thousand clergymen and twenty million Christians of this country have it in their power to effect such a revolution by the right use of the ballot-box. We can and ought to prohibit this traffic. We regard the license system as the strongest bulwark of the traffic, a disgrace to the State, and a crimination to the citizen who sustains it. It is our conviction that nothing less than constitutional prohibition, State and national, will be able to effect its overthrow.

"The enemy is not idle. His arrogant demands upon political parties have grown apace, and they greatly fear him. He has fortified his commercial position and power by pools, syndicates, and trusts, poured out millions of treasure to corruptly influence legislation, to elect his candidates, and to secure the influence of the secular press. He more than ever fears and dreads the Church, and the voice and influence of every minister and his congregation. For, when all these rise up against him, he knows his doom. Everything is therefore done to silence ministers and churches. In the name of the great Father of men, we therefore hereby renew our vows to the Christian ministry in general, and pledge anew our devotion to the duty of specialized and emphatic identification and condemnation of this foe to mankind.

"We hereby reaffirm our hostility to the liquor traffic, to all the devices of its

friends and defenders. We lament and resent the political duplicity of party leaders, who pretend to favor the submission of constitutional prohibitory amendments, and then conspire to defeat them or criminally count them out after they have been carried at the polls.

"We also indignantly arraign the uncandid policy that frames professed temperance laws in terms apparently designed for their early destruction through constitutional tests in our highest State courts.

"God deliver us from the ruthless modern Moloch which desolates our homes, corrupts our politics, blinds and bribes our officials, defiles our legislative halls and houses of Congress, blinds the eyes of many of our newspapers, and even essays to put its polluting finger upon the lips of the Christian Church and ministry.

"We demand the outlawry of this traffic. We reject and condemn license because it was originally devised by friends of the liquor interest, in order to prohibit prohibition. Such a revenue bribes the public to perpetuate the saloon and to regard the Prohibitionists as public enemies.

"While we believe that honest temperance men may differ as to methods, and while we exhort our people to loving charity, we yet affirm unhesitating devotion to prohibition.

"The political party that does the most for the cause of prohibition may reasonably expect the most from us.

"The public saloon is a nuisance and an enemy; and it should be the aim of every true citizen, and especially of every Christian, to destroy it. We pledge ourselves never to cease our opposition until our country is delivered."

TOIL.

A blacksmith sat by his anvil down,—
"There's nothing but toil in this life for me!"
And he turned the problem o'er in his mind:
"Is the reason plain? Now, let me see."

"The rods that stand in the corner there,
In their present shape, are good for naught;
But by heat of fire and hammer's stroke
A change into useful form is wrought.

"And it's so with me. By this ceaseless round
I am forged by God for my brother's good;
While a toil-worn hand and a sweat-browned brow
Are the highest marks of our humanhood."

Then he worked at his forge till the sun went down,
With a lightsome heart and a humor gay;
And returned each morn with this song in his soul,—
"It is better to *wear* than to *rust* away."

LINCOLN E. BROWN.

Blakely, Mont., December, 1890.

PERSONS WHOM I ENVY.

There are two or three people in this country whom I am disposed to envy. I cannot watch their lives without begrudging them the joy of life which they are experiencing. One of them is a citizen of New York, a gentleman who is so situated that he might do nothing but enjoy himself, but who, plainly, sees something in life "more blessed." Not far from here, on this very street, rises a group of plain buildings. Enter any evening, and you will find several dozen lads hard at work, laying brick, plastering walls, making window-frames, joining pipes. They are learning to become self-supporting workingmen, craftsmen skilled in their respective crafts, with a pride in work well done. There is not another place in the city where the lads could learn these trades thus thoroughly. In the decay of the old-time apprenticeship following the revival in our trades-unions of the ancient folly of the guilds,—the endeavor to make each craft a close corporation and to create a monopoly of skilled labor,—there was, until lately, scarcely any opportunity to master a trade thoroughly by one not in the Trade Trust. Then it entered the mind of this cultivated gentleman that he would help the poor lads of the city to help themselves to that best capital of the worker,—a mastery of a good trade. So he devised these admirable Trade Schools, leased these buildings, organized the courses of instruction, and threw them open to the public, to find them crowded with young fellows, hungry to learn. Year by year the inevitable deficit in the treasury of these schools, whose tuition is purposely low, this friend of the people meets out of his pocket. And, when he visits the schools, and sees the hosts of young fellows whom he is making men of, I warrant you he finds that his investment pays.

The other person who tempts me to break the Tenth Commandment is a lady of Bos-

ton, a daughter of one of our foremost *savans*. Possessing a fortune, she has chosen, deliberately, to spend it after this fashion. Thirty free kindergartens, opened in various parts of the city, welcome to their happy child-gardens the children of the poor, sun them with joy, feed them with thought and feeling, train them in body, mind, and soul. One woman thus lays in Boston the true foundation for education which the State neglects to lay. I have never heard of her gorgeous dinners, of her elegant entertainments, of her Newport palace or of her London season. I suspect she does not much miss these joys. I fancy that, as she makes the round of her thirty kindergartens and sees their hundreds of little ones beaming with happiness, growing beautiful in humanness, blossoming out into sons and daughters of the Almighty, she gets more solid joy than any other investment would have afforded her.

I remember a strong man with whom I once walked through the streets of a certain city, and whom I found stopping by every group of children to exchange some kindly word with them. The secret came out when he turned to me, and said, "Since I have lost my little boy, I cannot pass the children in the street without seeking to bring some sunshine into their faces."

It is told of John Bright that, when a young man, he was overwhelmed with sorrow by the loss of his wife. His friend, Richard Cobden, with whom he had already been engaged in some contests for the welfare of the people, coming to see him, laid his hand upon his shoulder, as the two stood by the form silent in death, in whose cold embrace a brave heart was held, and said to him, "John, let us give ourselves to the task of emancipating the people of England from the oppressive corn laws!" And the founts of life, which were choked by the presence of death, turned back out of the home, saddened and darkened, and poured themselves into myriads of other homes, carrying sunshine and strength.

That wise slave, Epictetus, long ago wrote that men learn to give their thoughts "to the things that really tend to happiness, but they look for these things elsewhere than where they really are."

After the death of Abderman, Caliph of Cordova, the following paper was found in his own handwriting: "Fifty years have elapsed since I became caliph. I have possessed riches, honors, pleasures, friends,—in short, everything that man can desire in this world. I have reckoned up the days in which I could say I was really happy, and they amount to fourteen."

A poor carpenter's son, who had not where to lay his head, a man of sorrows and acquainted with grief, began thus to teach the secret of life: "Blessed are they that mourn: for they shall be comforted. Blessed are they which do hunger and thirst after righteousness: for they shall be filled."
—*R. Heber Newton.*

UNITARIANISM IN THE KHASI HILLS, INDIA.

LETTER FROM MR. KISSOR SINGH.

On the 24th of December I went to Nongtalang, the present small headquarters of Unitarianism in these hills. It contains 1,508 inhabitants according to the census of 1881. It is the largest village in this part of the hills, and is beautifully situated on one of the table-lands overlooking the plain, the winding rivers, and small lakes of Sylhet. The scenery is exceedingly beautiful.

On the evening of the 25th of October we held a meeting, and I was filled with joy to find that there were eleven members in the "Roll Register" (not to speak of those who have a strong sympathy with us and who attend our services). I felt myself quite at home among so many brethren. The meeting-house being a very small one, we resolved to hold our services the following day (Sunday) in the open air. After the meeting was over, my brethren detained me for some time to teach them singing.

On the 26th (Sunday) we held our meetings, as previously arranged, in the open air. After the singing of a hymn, and prayer offered by one of the Nongtalang brethren, I was called upon to preach to the people who had come there to hear our gospel. The following is the substance of my sermon (extempore), based on the parable of the Prodigal Son, Luke xv. 11–32:—

About fifty years ago we "Khasi and Syntengs" had no soap, no needles like those now in use, no buttons, no kerosene

oil for light, and were without many other things; our forefathers did not know of these things. These have been a blessing to our bodies, and we have advanced a little in civilization. Now, God has given us these things for our bodies; and I declare to you that it has pleased God to give us a blessing for our souls as well, which I am going to preach to you. God is our Father and Mother; and in the parable of the Prodigal Son, which I am just going to relate to you, we have a picture of how God receives and pardons his erring and sinful children. . . . What I have said can be better understood from an example like the following: Suppose a man or any of us has five children, and one of them is a very wicked fellow. This boy commits all sorts of mischief, and is very disobedient. When his parents and brethren are out, he steals into the house, eats what he can find, and takes away money, etc., for drinking and gambling purposes. His parents would, then, be displeased, and would dislike him, no doubt. But one day he repents, and says within himself, "Why have I done these horrible things, and incurred the dislike of my parents and friends?" Convinced that what he has done is wrong, he throws himself at the feet of his parents with tears in his eyes, and implores forgiveness, and begs to be reconciled and readmitted into the house, promising to be obedient and confessing his transgression. What would his parents do? Would they say to that boy, "No: you must bring us blood or fowl or goats or a pleader or a surety, in order that we can receive you back into your home?" Do you think they would say so? No, never: they would, instead, say: "Son, we don't want you to give us anything. If you have repented and resolved to be obedient and do good, that is enough. Come in, we pardon you, the house is yours." Then how much more God would pardon and receive us when we have repented and gone to him submissively, trusting in his love!

Then U Heh Pohlong, the first man who adopted our faith in this village, stood up and preached in the dialect of the villagers, which I could not well understand. Taking Zech. ix. 12 for his text, he said that, as the Jews were prisoners of hope, so also are his countrymen, who stick to the old beliefs; that the Khasi religion is like an iron cage, and its adherents like birds shut up in it. He called upon his fellow-villagers to come out of the cage, and turn to God, the Stronghold.

After U Heh, U Riang Pohlong stood up, and made the quotation, "Prove all things, and hold fast that which is good" (1 Thess. v. 21), and said that these were the words of Paul to the early Christians. God did not make man like stones or trees or beasts, but made him know good and evil, having a free will, and an understanding. He urged upon those present to "prove all things, and hold fast that which is good." He said that they have now three forms of religion,—namely, Calvinism, the old belief, and Unitarianism: they should therefore judge well within themselves, and hold fast the *best* of the three.

The following is the substance of my sermon at our second open-air service:—

"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. xi. 28). Jesus saw that the customs and ceremonies of the Jews were *heavy burdens* upon them. According to their customs, if a Jew broke a stick for making fire on a Sabbath day, he would have been stoned to death. If a Jew could not observe the many forms of sacrifice, etc., he would be considered an outcast. Jesus therefore called upon the people to take his yoke,—his faith, his gospel,—and that is *love to God and love to man.* As our Master called upon the Jews, so we now call upon you to take his gospel. We have seen how heavy a burden the old belief imposes upon the shoulders of our countrymen; for instance, when a trader leaves his home to go abroad, and meets a serpent in the way, or meets some rare creature, he at once returns home gloomily, believing that he has found a bad omen, and the consequence is that he suffers much. Some of the people in the Jaintia Hills mortgage their children and relatives to get money to purchase fowl, goats, etc., to sacrifice to the demons. What a heavy burden is this! The way of the old belief is like going to your Pán garden, and, instead of bringing a load of Pán leaves, you bring a large stone and carry it walking on all-fours because it is so heavy. May you leave the heavy stone, and take the Pán given by God.

The above was then explained to the vil-

lagers by Brother U Heh Pohlong, in their dialect; and afterward he spoke to them on the subject of the unity of God.

In the evening we held a prayer-meeting.

On the 28th of October, 1890, a special meeting was held. The report on the state of Unitarianism in Khasi and Jaintia Hills for 1889-90 was read. I give below a translation of portions of it:—

During the year (1889–90) our cause at Nongtalang has gained much strength; and the brethren here now number eleven, so that in all there are fifteen Khasi Unitarians (up to date sixteen) in our hills, on the "Roll Register."

A meeting-house was built at Nongtalang, and services were held in it; but the members have decided to build another house in the heart of the village in place of it. There have been two or three meetings, including a Bible class, every Sunday. The villagers have much sympathy with our cause, and listen attentively to our gospel. Sacrifices to the so-called demons have greatly decreased as compared with former years. Our brother, U Kiri Tongper, has a regular night school in his house; and he works hard to enlighten the boys, who number about fifteen. He, however, keeps no attendance register. This brother said that he had spent a great deal of money in offering sacrifices to demons, and wasted about five or six years to get light from the Trinitarians, but gained nothing. After diligent efforts, he now finds our gospel as a precious gem to his soul.

About fifty leaflets were printed at Jowai, in Khasi, on the "Typograph" of the "Unitarian Union," explaining the beliefs of the Calvinists, Roman Catholics, Brahmos, and Unitarians, for free distribution.

Brother U Heh Pohlong, with U Riang Pohlong as his assistant, was appointed secretary (*nongthoh*) of the Nongtalang congregation.

Almost insufferable inconvenience having been experienced by the Nongtalang brethren in their meetings for want of printed hymn-books, we resolved to try our utmost to have the manuscripts printed during the coming year.

It was resolved to proceed to a village called Darang to preach our gospel there.

As previously arranged, U Heh Pohlong and two others came to me at Darang. The following is the substance of my (extempore) preaching in this village:—

God has given to man understanding and knowledge of good and evil. He can do as he likes, but he understands what is good and what is bad. These things were given to the savages as well as to the civilized Europeans. Man has power to cultivate his understanding, so that there are wise and there are foolish men. Man stands highest, and above all creatures, so that, though the elephant is so big, yet man can by his wisdom sit upon her back and make her obey him. Man was not created by demons,* nor by men, nor self-made, and he did not come out from stones, but was created by God, so that our father and mother are like *ayah* (nurse) and *behrah*. So we are sons of God, and we are ordered to obey his will. Now, in Khasi religion at present there are thousands of demons and many rites and customs. I believe our forefathers had few demons; and I have heard from old people that *at first* our forefathers worshipped and offered sacrifices to God, and not to demons. As there was no writing, our forefathers could not record their modes of worship and ceremonies. Another generation came, and the successors of the elders, in order to get praise from the people, and also because they could not keep all in memory, introduced some errors in religion. In this way the religion was corrupted, more and more, generations after generations, so that now there are many demons and many different kinds of sacrifices. You know nowadays the elders of Khasi religion say: "We have forgotten most of the ways of worship laid down by the ancients. O God, we cannot do like them, so may you accept what we can do now."† It is therefore clear that our old religion is untrustworthy and full of errors, and we need a God-given religion. Now, it pleases God to declare his will to the wise and the devout, and these record the ways to worship God and obey his will. We have learned from these men the "Religion of God," and now offer it to you. That religion is clear and simple. It is this,—*to*

*Although I myself do not believe in the existence of *evil spirits*, yet I felt compelled to speak to the people according to their popular belief.

†The Khasi believe that the world was at first perfect, and immemorial customs are obstinately held in great veneration.

worship God with our soul, and love him and love our fellow-men. Since man—that is, his *soul*—is, as I have said, the highest and dearest of all creatures, we should therefore offer to God our *soul*, the dearest and best offering, and not fowl and other things. If I come to your house, and you say, "Friend, what shall I give you? I have nothing," I would, as you would also, say, "Giving is nothing: *soul* is the best." This shows that *soul* is the chief thing, and not other articles. Think again, these demons are beggars. If a beggar comes, and you give to him, he would always come to your house; but, if you drive him away once, he will not frequent your house, and drive him away often, and he will not come to you at all. This is the case with demons: if you offer them sacrifices, they will come to trouble you often; but, if you give them nothing, you will be free. Now, see me: I offer no sacrifices to demons, and do not bow down to them, but only to God; and I am just as you are. You enjoy health, I do the same; you will once die, I shall also once die. What do you gain, then, by offering sacrifices to demons and spending so much money? Why not do as I do? Now, accept the "Religion of God," my friends, and you will be happy, you will be obedient to God.

Think carefully over what I have told you, and you will find the truth. If you find anything wrong, tell me now. I know it is not easy to throw away all of a sudden the long-established old beliefs; but, if you try, God will help you.

The villagers said that they could not *then* find anything wrong in what I had said, and that, if they could find anything afterwards, they would argue with me when I visited them next time, or they would try to be like the Unitarians. I told them that they had a Unitarian congregation at Nongtalang, which is near their village, and they could go there whenever they liked. Then Brother U Heh Pohlong and others spoke, and the people dispersed. I cannot preach to the villagers as I would to the enlightened: the above is a good illustration. If I should make a very great departure from their mode of thinking and looking upon the world, they would not listen to me.

HAJOM KISSOR SINGH.

Jowai, India.

ALEXANDER WINCHELL.

It is long since America lost a greater scientist or a worthier man than Dr. Alexander Winchell, Professor of Geology and Paleontology in the University of Michigan, who died at his home in Ann Arbor on the 19th of February, at the age of sixty-seven. He had been in nearly usual health and doing full work in his lecture-room and with his busy pen up to within three or four weeks of his death. The "Memorial" adopted by the University Senate gives an excellent statement of his leading characteristics as a teacher, writer, and man, and of his services to science. We print it in part. Says the "Memorial":—

In the death of Dr. Winchell the University experiences a great loss,—the loss of an eminent and learned man, one of its most devoted and loyal friends; one who, in addition to the duties of his professorship, has done more than most men in educating the general public; a man of the greatest industry and incessant intellectual activity; a striking figure in the growth of the University for nearly forty years, and one of the few remaining bonds which connect us with its early history; a leader in his chosen science, and a man of lofty ideals.

After a brief biographical account of the dead scholar, the "Memorial" continues:—

Dr. Winchell did not confine his labors to his professional duties. His studies in that field have been made under the auspices of the National and several State surveys. His success as a scientific lecturer caused incessant demands to be made on him both from other institutions of learning and for the public platform. His literary activity was, if possible, still greater than his activity in other directions. He was the author of at least twelve formal books and of more than three hundred lesser publications; and these were not thrown off in haste and carelessly, but each was the result of elaborate research and deep reflection. They would alone form a worthy monument to the memory of any man. They are read wherever the English language is spoken; and, in many cases, they have been translated into other languages, thus carrying his name, and with it the name of the University with which he was always linked, far beyond the confines of his own country,—carrying them, in fact, over the entire world. To some of his books it was given to guide, to a degree rarely accorded to books in these days, popular thought on the subjects on which they treat. They have had an influence which few scientific books have ever reached: they have not only made their author one of the

most prominent figures in American science, but have made his name a household word in thousands of families.

But we feel the loss of Dr. Winchell not only because of his eminence in his chosen field of work, but also because of his personal qualities. He was a man of impressive appearance and dignified bearing, a courteous colleague and a faithful friend; and those who knew him best found in him depths of gentleness and affection which are found but seldom. He was absolutely unswerving in his allegiance to what he believed to be the truth. With true scientific instinct, he firmly believed that all truth was one; and he devoted himself for many years to proving that science and revelation could not be in conflict. Unmoved by the storm which he raised, firm in his convictions of scientific truth, and devout by nature, he passed on to the study of the great problems of creation,—problems to which his deeply religious feeling, his love of nature, and the natural bent and grasp of his mind all irresistibly turned him. With a reverent but master hand he endeavored to lift the veil of the past, to follow the steps of creation, ascertain its laws, and follow its evolution. These were the problems to which he delighted to devote himself. His other studies were only incidental to these or to the duties of instruction. It was under the inspiration of these grand problems that his most influential books were written and his most eloquent discourses delivered.

Dr. Winchell, while nominally orthodox in his religious convictions, was a broad and progressive religious thinker, who sought truth from all quarters, and had long outgrown most of the dogmas of Orthodoxy. For publishing his belief that the Bible Adam was not the first man, and for teaching the doctrine of evolution, he was severely criticised, and for some years practically ostracized, by the Methodist body with which he was connected. But he stood his ground and won his battle. He was a subscriber to the *Unitarian*, often attended the Unitarian church in Ann Arbor, had spoken in its pulpit, and frequently assured the writer of this that he was, in the main, in sympathy with our thought. But sects and denominations he cared little for. No field of religious thought was large enough for him but that which embraced all truth.

Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous,—a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlyle.*

UPWARD LOOKS EACH DAY.

SELECTED BY REV. GEORGE BATCHELOR.

SUNDAY.

The first of all the commandments is, Hear, O Israel: the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

And the second is like, namely, this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.—*Mark* xii. 29, 30.

The Sabbath was made for man, and not man for the Sabbath: therefore, the Son of Man is Lord also of the Sabbath.—*Mark* ii. 27, 28.

I was glad when they said unto me, Let us go into the house of the Lord.—*Psalm* cxxii. 1.

Sundays the pillars are
On which heaven's palace arched lies.

All space is holy, for all space
Is filled by Thee; but human thought
Burns clearer in some chosen place,
Where Thine own words of love are taught.

MONDAY.

The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ.—*Rom.* viii. 16, 17.

I must work the works of him that sent me; for the night cometh when no man can work.—*John* ix. 4.

Oh, square thyself for use! A stone that may fit in the wall is not left in the way.

A place in the ranks awaits thee;
Each man has some part to play;
The Past and the Future are nothing
In the face of the stern To-day.
—*Adelaide Procter.*

And work; for I am with you, saith the Lord of hosts.—*Hag.* ii. 4.

Be girded and strong to-day for thy ministries to others.

TUESDAY.

For he is not a God of the dead, but of the living; for all live unto him.—*Luke* xx. 38.

He that is faithful in the least is also faithful in much.—*Luke* xvi. 10.

'Tis only little things make up the present day, make up all days, make up thy life.

Teach me, my God and King,
In all things Thee to see,
And what I do in anything
To do it as for Thee.

If done beneath Thy laws,
E'en servile labor shines;
Hallowed is toil if Thine the cause,
The meanest work divine.
—*George Herbert.*

WEDNESDAY.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

God is a Spirit; and they that worship him must worship him in spirit and in truth. —*John* iv. 23, 24.

If any man will do his will, he shall know of the doctrine.—*John* vii. 17.

He who begins by doing the will ends by knowing the doctrine.—*Metcalf.*

Be trustful, be steadfast, whatever betide thee,
Only one thing do thou ask of the Lord,—
Grace to go forward, wherever he guide thee,
Simply believing the truth of his Word.

THURSDAY.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?—*Micah* vi. 8.

First that which is natural, afterward that which is spiritual.—1 *Cor.* xv. 46.

The future is wrapped up within us, waiting to be unrolled.—*Sears.*

I know not what the Future hath
Of marvel or surprise,
Assured alone that life or death
His mercy underlies.

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.
—*J. G. Whittier.*

FRIDAY.

Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat.

Ye cannot serve God and Mammon.—*Luke* xvi. 13.

And he said unto them, Beware of covetousness.—*Luke* xii. 15.

Give, and it shall be given unto you.—*Luke* vi. 28.

Be charitable before wealth makes thee covetous. If riches increase, let thy mind keep pace with them, and think it not enough to be liberal, but munificent.—*Sir Thomas Browne.*

Let reverent, joyful thanks be ever given for usefulness in doing good.

SATURDAY.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.
—*J. G. Whittier.*

Blessed are the peacemakers; for they shall be called the children of God.—*Matthew* v. 9.

Still in thy hand carry gentle Peace,
To silence envious tongues.
—*Shakspere.*

There is a power in the direct glance of a sincere and loving human soul which will do more to dissipate prejudice and kindle charity than the most elaborate arguments. —*George Eliot.*

Above culture rises the power of *character* as cure for all the evils that beset us.

ILLUSTRATIONS OF UNITARIANISM.

PROVIDENCE, R.I.

The Fourth Church prints a leaflet giving the following conditions of membership:—

"They that are whole have no need of a physician; but they that are sick. I am not come to call the righteous, but sinners to repentance."—*Luke* v. 31, 32.

Appreciating the wisdom of this passage of Scripture, the Fourth Unitarian Society throws its doors wide open and welcomes every one to fellowship.

It imposes but two conditions upon those who desire to become members:—

1. They must desire to live a better life.
2. They must have faith that the services of this Society will help them to that end.

These are not arbitrary conditions, but conditions which exist in the very nature of the case. Naturally, if one does not care to become better, he will not trouble himself to attend church; and, if he have not faith that we can guide him so as to make him better, he will not trust to our leadership. We commend to the favorable consideration of all the idea of joining our Society and working with us *to get good and to do good.*

Some people make the excuse that they are not good enough to join a church. This plea has no weight whatever. The present members belong to our church, not

because they are good enough to belong, but because they are not good enough not to belong.

The following is our Covenant:—

"In the love of the truth, and in the spirit of Jesus Christ, we join for the worship of God and the service of man."

LACONIA, N.H.

At the reconsecration, a few months ago, of the Unitarian church at Laconia, N.H. (Rev. James B. Morrison, minister), the following service was used:—

Congregation and Pastor.—To thee, O God, our Father, we humbly consecrate this house, the work of our hands; that in it we may together worship thee; that in it we may learn to know thee, the only true God, and Jesus Christ whom thou hast sent; that here in the gladness and strength of the life that now is, and in the hope of the life that is to come, we may abound in love to one another and to all men, in righteousness of life, and in faith and trust toward the Father of our souls.

O Lord, establish thou the work of our hands; yea, the work of our hands establish thou it. Amen.

UNIVERSALISM.

A COVENANT OF FELLOWSHIP.

The following is the statement of belief on which members are received into the fellowship of the Church of Our Father, Detroit:

1. We believe in the Universal Fatherhood of God.
2. We believe in the Universal Brotherhood of Man.
3. We believe in the Leadership of Christ.

If one prefers, he may be received on ssent to the Winchester Profession of Faith, as follows:—

1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destiny of mankind.
2. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.
3. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practise good works; for these things are good and profitable unto men.

We also believe that every man will be punished either here or hereafter for every sin he commits; that all punishment is proportionate to the evil, and reformatory in its nature; and that by the working of God's laws all men will finally turn to the right and eternally work in harmony with God's will.

The pastor, if asked, will gladly help any who seek further knowledge of Universalism.

A PRAYER.

ADAPTED FROM THE LORD'S PRAYER.

Our Father, only throned in right,
Make holy truth our heart's delight;
Thy conscience come to every one;
Thy heavenly will on earth be done;
Feed us this day as need requires;
Give, as we yield our own desires;
Let not our love to baseness turn,
But rise from errors we discern,
And know Thy glory more sublime
Than boundless space or endless time.

CHARLES H. FITCH.

Madison, Wis.

FOUR KINGDOMS.

If man is a "joint heir with Christ," what are the kingdoms which he has claim upon? They are four,—native and original realms, domains of the character, essential and unending. Over these religion has always sought to establish sway.

The first is *Memory*,—a realm toward the east, toward the beginnings. In it are all histories, all events, all recorded data. The Rhine of retrospect winds through it, and ivy-clad castles gem the bank of recollection. By memory identity of races and of individuals is established. It is the land of grief and joy, the country of experience and the home of love. In it dwell gratitude, reverence, and wisdom.

The second kingdom is *Sentiment*. From this come life, motion, impulse. By it is the brotherhood of man turned from a logical proposition into a living principle. Imagination, so essential to every true religious existence, dwells here; and the power to think of life in fulness and beauty comes from it. In the domain of sentiment the humble duty becomes dignified, and prosaic order is invested with inspirational attraction. It gives us the ardor of the saint and the enthusiasm of the disciple. More, in it exist ideals, and by them the world is led. Sentiment is the author of idealized truth, the projector upon scenes of human

action of marvellous standards. Sentiment is as valid, in its sphere, as logic. The inborn tendency of the soul is as genuine as the inborn mental process. In this realm are to be found hope, spirituality, progress. Perennial youth has her fount here; and the motto of this kingdom is, "Out of the heart are the issues of life."

The third kingdom is *Conscience*, or the moral kingdom. This is the region of law, of order, of purpose. You behold in it scaffolds and stakes and dungeons, things of the past, but proofs of the terrible struggles once prevalent. It is man's tribunal of right and wrong, the only one he can consult with sure regard for the justice of all. Here abide justice, fraternity, heroism. When a soul rises to the majestic stature of a martyr reformer, it is because there have been visits to the kingdom of the moral law, to the realm of the eternal right.

The last and fourth is the kingdom of *Worship*. All tribes recognize the sense of dependence. Worship, in its primary sense, belongs to all: it is the recognition, dim or strong, of a Power greater than ourselves; it is the soul's deep cravings and outpourings; it is the hunger for light and truth and security. In its borders are the sources of exalted character and divine humanity. The realm of worship means the upward look, the heart aspiration, the grateful ascription. Within this kingdom dwell faith, piety, consecration.

These divisions are not fictitious: they are simply the pictorial presentation of the permanent facts as to man,—as to his elements, as to his native forces, find him where you may, developed or undeveloped. We must rule them all, not one. The evil of dwelling in memory alone is stagnation; the evil of living in sentiment alone is chaos of will; the evil of abiding by conscience too much is morbid accuracy; the evil of over-emphasis on worship is fatalism.

E. A. Horton.

*EASTER CAROL.**

Streams the mellow radiance bright,
  Warm o'er woods and meadows;
Swings the world again to light
  Out of winter's shadows.
Broken is the Frost-king's reign;
  All the streamlets know it;
Birds have taken heart again;
  Buds and grasses show it.

Now is nature's true New Year;
  Life is at its morning.
Growing beauty everywhere
  Is the world adorning.
Stirs within the human heart
  Impulse, too, of gladness;
Hopes long buried upward start,
  Joys rise out of sadness.

Heard ye not the Easter bells?
  Know ye not their story?
"Christ is risen," the chiming tells,
  "In immortal glory."
Sweetly on the listening ear
  Falls their joyous ringing,
Quelling doubt, reviving cheer,
  Setting tongues to singing.

Ye who mourn the precious dead
  Whom ye loved and cherished,
Cease from grieving, lift your head,
  Think not they have perished.
Sweetly the Immortal Breath
  Wafts the passing spirit.
Naught that lives can stay in death;
  Life must life inherit.

Charles E. Perkins.

*Sung at the Easter celebration of the Second Unitarian Sunday-school, Athol, Mass.

EDITORIAL NOTES.

There are Unitarians who speak of the word "Christian" as "limiting," and object to it on that account. Does it not occur to them that, practically, "Unitarian" is much more limiting? A thousand persons are excluded from our organizations by the name "Unitarian" to one who is excluded by the name "Christian." Yet some who call themselves Unitarians, and never have a word to say about the limitations of that name, are unwearied in protesting against the comparatively infinitesimal limitations of the Christian name. Why thus strain out a gnat and swallow a camel?

Whom do we cut off from us by our name "Unitarian"? The whole of Trinitarian Christendom, with its some hundreds of millions of people. Worse still, of the small remnant left whom our name "Unitarian" correctly describes, we cut off the large majority (Universalists, Swedenborgians, Independents, etc.) who prefer another name, and will not take ours. All these almost numberless millions willingly take the Christian name. So far as names have any influence at all, it is our limiting name "Unitarian" that cuts them off from us.

As a fact, our brethren on the other side of the ocean see that it is "Unitarian," not "Christian," that limits most; and so we

have over there a great number of broad and liberal churches, in fellowship with Unitarians and themselves Unitarian in faith, that object to taking the narrower appellation "Unitarian," and insist on keeping some such broader name as "Free Christian."

We do not say all this as an argument for giving up the name "Unitarian." It is an honest word that describes us well, and therefore we would have it kept. We simply call attention to the unwisdom of allowing ourselves to be driven by a mere groundless prejudice into giving up another name, older, more historic, richer in meaning, almost incomparably broader in its practical inclusiveness, which nobody seems able to find any objection to except the very curious one that it is "limiting."

For ourselves, we have a great desire to be "broad"; and yet we have made up our minds to continue to call ourselves Americans, although we know that the name "American" is very "limiting." Indeed, we are determined to remain for some time longer inhabitants of Earth, if we are permitted so to do, although we are aware that to confine ourselves to so small a world as this, in the midst of a universe like ours, is "limiting" in a high degree.

One begins to feel that daylight is dawning in the theological world when the Professor of Biblical Theology in the leading Presbyterian theological seminary in this country declares, as Dr. Briggs did in his inaugural address, that the idea of the infallibility of the Bible is "a ghost of modern evangelicalism to frighten children"; that "superstition is no less superstition if it takes the form of bibliolatry"; and that "reason has also its rights, its place of importance in the economy of redemption."

In his recent Channing Hall Lecture on "Early Unitarianism and Universalism," Dr. E. L. Rexford pointed out the fact that the two denominations, though starting far apart, have at last come virtually together. On this point he said, in effect, as follows: The Universalist denomination has changed front since its beginning, from the Trinitarian to the Unitarian position, while the Unitarian Church has also changed from its primitive belief in endless punishment to Universalism. Both denominations to-day are faced in the same direction. They are proceeding on parallel lines, preaching substantially the same gospel, holding the same philosophy of Providence and life and religion. The Unitarians began at a point somewhat nearer the humanitarian outlook, the Universalists began somewhat nearer the theologic conception; but they have been approaching a common ground, and no man can tell from the indications of his essential thought in what domain he belongs. The Unitarians have their strongest churches by inheritance; the Universalists built their churches from the foundation-stone. To-day the differences diminish. Each denomination has what the other needs; and a mutual exchange, verging to unity, is a result, the lecturer believed, greatly to be desired, and sooner or later a result to be accomplished.

It is good to see that the centenary of the death of John Wesley, the honored founder of Methodism, the great prophet of spiritual religion in the eighteenth century, has been widely celebrated both in this country and England. Naturally, our Methodist brethren have taken the lead in the demonstrations made; but Wesley was too great a man and exercised too important an influence upon the religion of the modern world for his name or fame to be monopolized by any one sect. It is gratifying to see this recognized in tributes to him of love and honor coming from nearly every Protestant denomination and from many sources unconnected with any.

Perhaps nowhere outside of the Church that he founded have more appreciative tributes been paid him than among Unitarians. Many of our ministers have taken advantage of the centenary to make his life and work the theme of pulpit discourses. Many of our guilds and clubs have had papers and addresses upon him. This is as it should be. Wesley was a pioneer and a prophet. Through much opposition and opprobrium he led religion forward,—forward as to spiritual life and consecration, and also forward as to theological thought; for perhaps no influence has been more effective in break-

ing down the worst features of Calvinism than the Arminianism of Wesley and his great army of followers.

Our English Unitarian brethren have done a particularly noteworthy thing in the way of showing honor to the great Methodist. Under the leadership of Rev. R. Spears, a written address, warmly appreciative of Wesley and his work, was prepared and the signatures of many well-known and eminent persons of our faith were obtained to the same, and the address and signatures were presented at a large centenary celebration held by the Methodists of London. This tribute from our body was received with very cordial appreciation. The address was signed by Dr. Martineau, Rev. Stopford Brooke, the president and twenty-one vice-presidents of the British and Foreign Unitarian Association, the leading officers of the London District Unitarian Society, the editors of all our Unitarian journals, the Earl of Carlisle, a number of members of Parliament, professors in our colleges, and more than a hundred others.

Such a testimonial was surely most fitting. It ought to do a little to break down the barriers between two churches that have much in common. One of the best things about our free, undogmatic, unecclesiastical Unitarian position is that it gives us an ownership in all men of every name and religious connection who have done anything to enlighten and bless the world.

We are glad to notice that several of our ministers are conducting classes in the study of Dr. Martineau's "The Seat of Authority in Religion." The book is large, and packed full of thought; and classes in it, to be successful, must necessarily be limited in numbers, and be made up of earnest and somewhat mature minds. But we have no other book that handles all the great leading theological and Biblical questions that are at the front in the thinking of our time with such candor, intelligence, and strength as does this masterly work. Any minister will find it in the highest degree profitable to himself to take a class through these profound and inspiring chapters; while to those who make up the class, if the work be earnestly done, it will be a training and an experience that can hardly fail to influence their whole subsequent lives. As a corrective to the nebulousness and shallowness of thought that in some quarters are creeping into Unitarianism, we know of no so effective an antidote. Will not some one who is competent to do it well give us an epitome of Dr. Martineau's book in the form of a manual for adult class study? Cannot the Unitarian Sunday School Society, or the National Guild Alliance, or the Publication Committee of the A. U. A., arrange for the preparation and publication of such a manual?

WOMAN'S WORD AND WORK.

BOSTON.

The monthly business meetings of the Suffolk branches of the National Alliance of Unitarian and Other Liberal Christian Women were held in February and March.

All the branches are actively at work, and it is stimulating for each to learn what the others are doing. From the last reports it appeared that during February twenty barrels and boxes of literature had been packed and sent to various places, besides the sermons, papers, and books sent by the Post-office Mission committees of the different branches, eleven of which are earnestly engaged in this work. Two objects are especially engaging our attention at this time: one is the Fund for the Meadville Theological School, to which all branches are asked to contribute; and the other is the establishment of a Unitarian church in Salt Lake City.

The branch of the Arlington Street Church is especially interested in this movement, as it has had correspondents in that city. It has raised three hundred dollars toward the church, and urges the other branches to contribute something.

The branch of the Church of the Unity, Boston, invited all members of all branches in New England to meet at the Church of the Unity, on February 17, for an all-day social meeting. The day proved to be a rainy one; but a large number of women responded to the call,—fully four hundred in all,—and representatives were present from several States.

Mrs. Kate Gannett Wells presided. After prayer and the singing of a hymn, Mrs. Julia Ward Howe read her lecture entitled "Is Polite Society Polite?" With rare skill she portrayed the falsities and shams of much of our society life, and by illustrations and incidents brought out both the good and the bad sides. She showed the falsity of judging people by social position or by outward appearance, and proved clearly and

forcibly that politeness consisted in dealing with others on the love principle, the doing unto others as we would have them do to us.

Brief remarks were made by Miss E. P. Channing, who thought that we were not sufficiently polite to ourselves, that we did not sufficiently appreciate the dignity of human nature. She closed by making a strong appeal for the Fund for the Meadville School. Several other ladies followed with brief remarks.

About an hour was spent in social intercourse and in partaking of a box lunch.

At the opening of the afternoon meeting, Mrs. J. W. Andrews read a paper on the position of the Unitarian women in the religious work of to-day, and on the best agencies for strengthening the position and extending the influences. A brief outline of her paper is as follows:—

The women of the Unitarian Church have always been active in the churches, helping in many ways,—in the charities, in removing debts, and in assisting the pastor as he needed. But it is only of late years that there has been any organized work, bringing the women of the different churches together. This was done when the Women's Auxiliary Conference was formed, ten years ago. At first it grew slowly and quietly. Opportunities for work increased, and these opportunities and demands created greater interest for the broader work. The work done during the ten years of its existence was accomplished by the power gained through co-operation. Now, as we enter upon a new decade, with a broader name and constitution, a larger field opens before us; and, taught by past experience of success and failure, we press on with higher hopes for the future and with constantly increasing opportunities. The work of the Alliance is only the broadening and deepening of that of the Auxiliary. The two most pressing objects for which we should work at the present moment are the Endowment Fund for the Meadville Theological School and the Montana Indian School.

The heart of our simple religion has been expressed in a few pregnant words: "With God—for man—in heaven." Perfect co-operation with God the Father for and with man the brother would make a heaven on earth. It is on this broad, spiritual, humanitarian foundation that the work of the National Alliance is based. Alliance for strength, co-operation through sympathy and love, might well be our watchword.

Mrs. B. Ward Dix of Brooklyn, N.Y., gave the greetings of the New York League, and told of some of the efforts, difficulties, and successes of the League. She earnestly hoped that the spirit of co-operation, of forbearance, of love, and of mutual helpfulness, would so govern all that a great work would be accomplished.

Brief remarks were made by Mrs. E. A. Fifield, Mrs. C. G. Ames, Mrs. Bernard Whitman, Miss Channing, and others.

It was decided to have more of these meetings, and that one should be held in the near future.

THE WOMEN'S ALLIANCE.

The Executive Committee of the National Alliance of Unitarian and Other Liberal Christian Women has just published a pamphlet of "Instructions for forming Branches of the National Alliance, with some Suggestions as to Conduct of Such Branches." Says the pamphlet: "It is urgently requested that, in view of the want of missionary work throughout the country, of the need of struggling parishes, and of the desirability of increasing our own zeal and freshening our own religious life, the women of every church and society of our faith do form a Branch Alliance for co-operation in the objects" of the General Alliance. Persons contemplating the formation of a Branch will do well to send for this pamphlet. We presume it may be obtained by addressing the Women's Alliance, 25 Beacon Street, Boston.

SAN FRANCISCO.

A number of ladies from the Unitarian societies around San Francisco Bay met recently in the parlors of the First Unitarian Church for the purpose of discussing the proposition to form a union on the basis of the New York League among the ladies connected with these churches. Three papers were read at this meeting. The first was entitled "A Prose Monody on Church Fairs," the reader of which thought that other means than fairs should be adopted to secure money for the churches. "Church Activity among the Children" was the subject of the second paper. The last was an interesting account of the Post-office Mission work of the Channing Auxiliary of San Francisco. It urged the necessity of spreading the Unitarian gospel by means of tracts and denominational literature, and advocated the sending of magazines and periodicals of healthy tone, together with denominational tracts, among the mining-camps and into parts of the State remote from large cities.

THE NEW YORK LEAGUE.

On March 6 the New York League of Unitarian Women were guests of the Lenox Avenue Church; but, as that building has not as yet accommodations for our membership, we were again indebted to the courtesy of the Church of the Messiah (Rev. Robert Collyer's), New York. Miss Low and Mrs. Munroe presented the usual reports, and Miss Russell, on behalf of the Philanthropic Committee, urged the claim of the Babies' Hospital in eloquent words. This hospital is connected with the New York Women's Hospital, and is attended by some of the most skilful surgeons in the city. The wonderful cures wrought there also benefit babies throughout the country. One hundred and

fifty women listen to the medical lectures given in connection with this ward, and the nursing in tenement-houses of our city has been much improved by this indirect teaching. Two hundred dollars endows a bed. Every Friday visitors are received at 222 E. 20th Street, where the hospital is located.

Miss Katherine Hilliard, scholar and poet, read the chief paper of the day. The subject was "Clubs," and its divisions were: 1. Is the modern tendency toward "Clubs" to be approved or condemned? 2. What elements in home life does it change or endanger? 3. Clubs as factors both in widening the outlook of individuals and in promoting co-operation for human advancement; 4. The place of women's clubs in our present civilization.

Miss Hilliard first spoke of the principles of organization in the various kingdoms of nature, from the simplest form of cell, palpitating with molecular motion, to the highest and most complex organism, where the cells marshal themselves like regiments to fulfil various offices, leading to the triumph and perfection of the whole. But, to accomplish this higher purpose in the scale of being, there is need, not only of the principle of association, but of subordination as well. Each cell gradually relinquishes those faculties unnecessary to the organism, and exerts only that special faculty which can best serve the whole. The wisdom of the ages has handed down the axiom, "As below, so above." The universe is one, and the natural law is the law of the spiritual world also. In all assemblies of men, therefore, we shall find that the same principle holds good, and that the laws of association and of subordination go hand in hand.

Whether the purpose of such an organization be spiritual comfort, intellectual stimulus, or social enjoyment, each seeks to supplement his own by the richer stores of his neighbor. Tourguéneff is reported to have said in scorn that with women two and two not only make five, but a tallow candle into the bargain; but I assure you we may reply to the great romancer that there is a higher arithmetic, wherein two and two make not only five, but a spiritual illumination.

As for women's clubs, they are no novelty, for we read of such associations in the earliest pages of Greek and Roman history; and these, doubtless, had their prototypes in the annals of Egypt and India. In all such societies the gain must always be twofold,—the actual amount contributed by each person and the potential amount arising from the friction of mind with mind. A story is told of Rubinstein invited to give a concert in a room of the palace where arm-chairs, stationed at discreet intervals, were to hold the audience, sure to be very select and very cold. Rubinstein refused to play unless the arm-chairs were removed and rows of seats substituted. Very reluctantly it was done. The fire of sympathy then took hold of his audience, and never had there been such enthusiasm in the royal concert-room.

The ideal club will only exist when each member shall inquire, not "What shall I gain from the club?" but "What can I give to it?" The fact that a man is a sun in his own system has no influence in the organization where he is but one of many satellites, and must contribute as a satellite his quota of brightness to the whole.

This lesson of subordination is not often needed by women, we have studied it already so many centuries. It is another sort of subordination we must learn,—the subordination of that self-consciousness that interferes so much with our usefulness in clubs. Timidity makes us afraid of ourselves; modesty,—or what we call modesty,—afraid of other people. We need to realize the importance of the act and the comparative insignificance of the actor. Communion of mind with mind is the important thing; and, when that is established, the speaker need have no fear of his audience.

But we may be only called upon to listen. Fine speaking is a rare thing; but fine listening is within the reach of everybody, and we may elevate it to a fine art. To give our attention to a prosy speaker requires the exercise of several of the Christian virtues,—notably, unselfishness and patience. The best of speakers can be so chilled by indifference that his words seem paralyzed in his mouth, and fall like bullets upon cotton-bales. The purpose of the club is best served by recognizing the diversities in men, and availing ourselves of their varied capacities. There are elements of stimulus in the club that home life cannot supply. The greater development of talents that appear in the club under pressure of demand is an instance of that natural law that governs currents holding good in the spiritual world. Once establish a current of air, or of thought, or of will, in a special direction, and it draws into itself tributaries from all quarters. The higher and purer the objects at which we aim, the finer will be the forces that flock to help us. That form of subordination expressed in Miss Procter's poem, "Optimus," must be learned. "Mind your own business" has a far deeper meaning than is commonly attached to that popular adage. And it is astonishing sometimes, when we come to think of it, how much there is of it to mind. To slight our work, whatever it may be, is to belittle ourselves and insult our fellows.

Mrs. Wing, president of the Brooklyn Women's Club, opened the discussion. She thought clubs had been the middle-aged woman's university in a many-sided training. In the clubs of towns, women generally give their time to a more scholarly class of studies; in city clubs, the more current topics of the day receive their attention. When women establish free kindergartens for the poor, working-girls' associations and holiday houses, or a college settlement in

the slums of New York City, they are firing into the heart of the twentieth century. Judge Davis lately said that the moral strength of man had not been able to cope with the evils of the world, and it was to women they must look to solve the problem. The speaker thought men and women must work together to subdue the earth.

Several other speakers followed, among whom were Miss Balgarnie of London, delegate to the late National Council of Women in Washington. She has been working among the trades-union women in London, and during the rest of her stay in this country is to lecture frequently upon wage-earning women in England and on temperance. She said the differences between English and American clubs were striking. Men and women were much more frequently working together in English clubs, and along political lines; while in America women were more developed in literary and social directions by their clubs.

Miss Curtis of Staten Island spoke last. She thought in men's clubs pleasure was generally a prominent motive, while in women's clubs improvement was the motive. We should see that our clubs afford relaxation. She spoke of the prominence of the home-making instinct in women as compared with men, as shown even in the adornments of their rooms. She quoted the advice given by an old gentleman to a young woman, "Do not marry until you can't help it"; and she disagreed most heartily with Grant Allen's dictum, that the grand aim of woman should be to rear four children.

A hymn written by Rev. J. W. Chadwick for the occasion was read by Mrs. Chadwick, and then sung; and the meeting closed with prayer. M. H. E.

Brooklyn, N.Y.

UNIVERSALIST NOTES.

A CONSEQUENCE OF THE JAPAN MISSION.

It is but little more than a year since Dr. Perin resigned the charge of the Shawmut Church in Boston, in order to take up the duties of the Japan Mission. The series of changes which that resignation precipitated is increased by one, in the resignation of Rev. C. E. Nash at Akron to become the pastor of the Church of Our Father in Brooklyn. This closes a brilliant and extremely useful pastorate, and adds great strength to the churches about New York. Mr. Nash has made his influence felt for the good of the church, not only in Akron, but throughout Ohio and the entire middle West. His forceful utterances have stimulated a large zeal in missionary work and church extension, and have made a deep impression on the mind of our whole church. He leaves a most important post vacant. Dr. Perin's prophecy that the series of changes his departure had started would probably not end till he came back seems likely to be fulfilled; that is, unless Dr. Perin stays too long.

THE JAPAN WORK.

But Dr. Perin is not likely to be released very soon from his work. It grows upon his hands, and already begins to assume most encouraging proportions. He and his force are pressed to the utmost with their work, which includes preaching, teaching, correspondence, visitation, travel, and, most onerous of all perhaps, the acquisition of the language. A new movement has been started at Shiznoka, a large town of 40,000 inhabitants, one hundred and twenty miles southwest of Tokio, in charge of a native evangelist. Dr. Perin refuses to allow anybody to treat his work as an "experiment," and declares that he is enlisting men for life, which means that he has an increasing faith in the work and has enlisted for the long term himself. Certainly, the results of the year's work are more than gratifying: they are inspiring. There is no doubt about the attitude of our people toward their new work. They will stand by it, and give it zealous and faithful support. Of one thing we all feel sure: no wiser choice could have been made than that which put George Landor Perin in the forefront of this new battle for our faith; and his lieutenants in the enterprise are acquitting themselves with honor and distinction.

MINISTERS' INSTITUTE.

On the week after Easter a Ministers' Institute will be held at Galesburg, Ill., similar in character to those which have been held in past years at Chicago and at Elgin. The programme is elaborate and interesting, covering the whole field of the minister's preparation and work. If it is at all like its predecessors, it will be a blessing to all those fortunate enough to attend it. Ministers who are surrounded by many brethren in faith can hardly estimate the value of these assemblies to the isolated men who labor year after year with no neighbors and none to confer with. They will make great sacrifices to come; they will faithfully attend every exercise; they will stay till the last moment, and then they turn reluctantly and almost tearfully away to their lonely fields. The week's contact with the brethren is worth more to them than silver and gold, and bears fruit in better ministry and wiser preaching. One of the peculiar features of these meetings is the large amount of work, which takes the character of class drills in such matters as voice-culture, reading of hymns and scriptures, sermon delivery, and the like.

JOHN COLEMAN ADAMS.

Brooklyn, N.Y.

"Daylight and Truth meet us with clear dawn."

GUILD DEPARTMENT.

"Annual meetings" have been held at several guilds, and with most encouraging results. The societies at Concord, Mass., Dedham, and Waltham, have found them very helpful, and would recommend them to others. It is the custom at Concord for the chairman of the Committee of Arrangements to preside at the annual meeting, which is held in the church, the regular guild meetings being held in the vestry. Such an occasion brings the society before the other members of the larger organization.

We find that several papers are published by the guilds. The society in the Third Church of Dorchester and that in the Dedham church have had papers running for several months. The calendar for the month is given in the *Messenger*, published by the guild at Dorchester. Articles by members appear, and notes in regard to various topics. Advertisements, of course, are inserted. The subscription price is twenty-five cents.

The Greenfield *Unitarian* is published by the Guild of the Good Shepherd in the Unitarian church of that town. The first number is at hand, under date of March.

Attention is called to the agency for Unity Clubs, Guilds, and Temperance Societies, which has been established at 25 Beacon Street, Boston, in the A. U. A. building, the Association having voted $500 for a year as the salary of the agent, Rev. George W. Cooke of Dedham. A circular appears in the *Register*, and will soon be sent to all churches, wherein the objects of the agency are set forth.

It is not the purpose of those who have brought about this movement in any wise to unite the organizations, but to employ a common agent who can furnish publications and push the interests of each. We believe that the general impression that young people are doing something for the church in the lines represented by these societies will do much erelong to increase the life of our churches.

A pleasant feature of guild work has been the visit of delegations at annual meetings from neighboring guilds. We understand also that members of guilds have read papers at the meetings of other societies.

The Printing Committee of the National Guild Alliance has inserted in the *Register* columns lists of subjects that have been used at various guilds. It is the purpose of the Alliance thus to furnish a large choice of topics for meetings. This committee will continue to publish essays or papers chosen by the guilds themselves.

It is to be hoped before the year has gone that several new guilds will be added to the list of the Alliance, and others formed at new places. The essential common feature of all such societies is that they be *religious*,—conduct religious meetings, do charitable work, or otherwise help the church. If any new societies are formed or any people think of the matter, such should write for needed information to Miss Kate L. Brown, Corresponding Secretary, National Guild Alliance, at Hyde Park. The names of the minister and two delegates should be sent, in order to secure membership in the Alliance.

B. R. BULKELEY.

TEMPERANCE NOTES.

The young people of the Second Church, Boston, Rev. E. A. Horton's, have taken a room formerly occupied by a saloon, and have converted it into a brilliantly lighted coffee-room. It is open every evening from 7 to 10, and here congregate thirty or forty men, on the average, to read, talk, smoke, and play games. The effort is successfully made to reach those whose homes are dark and miserable. Thirty young men have volunteered to take charge of the evenings, going by twos, to dispense the coffee and give a friendly greeting to the men. There is no attempt to make the movement self-supporting. Those who have begun this movement believe in the necessity of providing such resorts for the very poorest, and in making them *free to all.*

Letters have been received from a number of the churches where the February 22d Temperance Service was used, telling of the interest it awakened. Rev. Samuel May of Leicester, Mass., writes:—

"It is a very good selection of passages, of hymns, of Scripture; and the whole idea is well carried out. Keep on, and keep at it. The union, 'Temperance and Purity,' pleases me especially."

At Milford, N.H., the G. A. R. and Relief Corps and Sons of Veterans took part in the service, and the church was decorated with flags, portraits of Washington, Lincoln, etc.

At Charleston, S.C., after music and recitations, Mr. Whitman, the pastor, said that "intemperance must be put down, not so much by legislation as by the early inculcation of moral and temperate ideas and habits in the minds of the youth of the country, and by the shining example of those who are happily strong enough in themselves to resist the demand of strong drink." Of this service a local paper reported as follows:—

"The service of patriotism, with especial reference to temperance and purity, which was held at the Unitarian church last evening, was as pleasing as it was novel. The service was prepared by the Unitarian Church Temperance Society to be used in all the Unitarian churches of the country on the celebration of Washington's Birthday; and, if the programme was carried out else-

where with the spirit and intelligence which characterized the service here last evening, the Society has reason to be gratified with the perfect success of its idea and suggestion."

From Portland, Ore., Andover, N.H., Dorchester, Mass., Quincy, Neponset, and other places, similar reports of successful services have been received.

A well-known Boston physician is using hypnotism with marked success in cases of intemperance.

The Tenth National Temperance Convention has been called by the National Temperance Society to meet at Saratoga Springs during the week beginning July 15, 1891. The Ninth Convention was held in 1881, at the same place. All associations of ministers and churches and temperance organizations are cordially and earnestly invited to send delegates, seven in number, including the presiding officer and secretary.

It is thought that the time has come for another general convention of this representative character, and the National Temperance Society (address 58 Reade Street, New York) will have it in charge. Arrangements have been made for a reduction of fare on the principal railroads and at the hotels.

The W. C. T. U. of Boston will hold a reception soon for the city teachers and school committee, at which addresses will be made, bearing upon "Scientific Temperance Instruction" in the public schools.

A World's Temperance Congress will be held in connection with the World's Fair at Chicago in June, 1893. Elaborate preparations are being made to make it one of the most memorable meetings of that interesting time. In addition to reports and histories of American and foreign temperance societies, representatives from abroad will discuss the great economic, scientific, legislative, and educational phases of the temperance reform. Archbishop Ireland of Minnesota is a member of the General Committee. "This World's Temperance Congress will mark an era in the progress of the temperance reform in all civilized countries"

The Order of Good Templars has selected and arranged a three years' course of study for its members, comprising every phase of the temperance question.

The *National Advocate* says: "While fashion is allowed to perpetuate the social wine-drinking custom at public and semi-public dinners at the clubs and modern 'assemblies,' the saloon will hold its sway for those who, in a less genteel way, incline to indulge in intoxicants. It is the practical alliance between the fashionable wine-bibbers and the saloon *habitués*, in the primary meeting, at the polls, and in legislative halls, which, under one plea or another, perpetuates the evil license system and makes prohibitory legislation difficult both to secure and to enforce."

"He serves his country best
  Who lives a pure life and doth righteous deed,
And walks straight paths, however others stray,
  And leaves his sons as uttermost bequest
A stainless record which all men may read:
    This is the better way."

C. R. Eliot.

Dorchester, Mass.

RELIGIOUS PROGRESS ABROAD.

The interesting book called "Lux Mundi," which has attracted so much attention the past year in England, was very thoroughly handled at Convocation, and the nature of the discussion speaks well for the spirit of progress in the Established Church. Archdeacon Denison, the very man who took the lead in the opposition to the famous "Essays and Reviews" thirty years ago, comes to the front again, without having learned anything from the past, and solemnly moves a vote of censure on the book. The motion was rejected by an overwhelming majority. The archbishop compared the influence of the book to that of the serpent on Eve, contended for the "absolute supremacy of the Word of God *given us by the authority of the Church of England*,"—not, says the *Christian World*, it would seem, by the authority of prophets, evangelists, and apostles, —and declared that it "worshipped Reason, and cut away the anchor of Hope from the Faith of the man taught by his reasoning and so-called Science to doubt God's Word."

The Bishop of Colchester thought that, if any opposition came to the book, it should be from Mr. Gore's (the author's) diocesan, the Bishop of Oxford, who had licensed the book. The venerable archdeacon continued to say that the book contained "all the poison found in Tom Paine's 'Age of Reason.'" The Dean of Gloucester mildly opposed a resolution warning students to be on their guard against any words that might seem to give even a "partial support to novel theories in connection with the inspiration of the Old and New Testament," etc. This resolution was not seconded. The Archdeacon of Exeter had found the book most useful while preparing lectures for workingmen, and he believed anything helpful in such cases deserved their recognition. With the expression of these sentiments, the discussion closed.

Rev. Dr. Cunningham, rector of St. Mary's, Cambridge, Eng., in a course of lectures Sunday evenings on "The Sects," took up Unitarianism. He said, "The characteristic feature of Unitarianism was that

it had not arisen from a new enthusiasm or a deep moral conviction, but that it was the religious aspect of an intellectual movement." This might be true of the movement in England at the time of Priestley; but we know how deep was the religious fervor and enthusiasm here awakened by Channing and afterward by Buckminster and other men. In speaking of the various denominations, Dr. Cunningham says, "True Christian fellowship must rest not on mere sympathy as to feelings and conviction, but on participation in the means of grace which Christ has ordained, in order that we may be united in him."

How does Dr. Cunningham know that Unitarians have not partaken of this grace of Christ? Simply because they have cut themselves off from the true Catholic Church and the Apostles' Creed. He adds that "the history of all sects shows that Unitarianism is the goal toward which they have unconsciously set their steps."

We are almost sorry to have him say this out loud, for we know how much this charge frightens our more conservative orthodox brethren at home. Strangely enough, Dr. Cunningham acknowledges "two points in which the strength of Unitarianism lies," which would seem to contradict his former statement that they (Unitarians) are so cold and intellectual, without the means of grace. He says, "There is in many Unitarian writings a passionate earnestness of devotion which is most striking." He instances the hymn, "Nearer, my God, to thee." "They cherish," he continues, "a sense of awe in the presence of God which we may well desire to emulate." Dr. Cunningham, although feeling himself far off from us theologically, has some cordial words to say about joining in good work with all sects, when we can do so without compromising our convictions.

MARTHA PERRY LOWE.

LITERARY NOTES.

The First Unitarian Church of Philadelphia has begun the publication of a monthly sermon by its minister, Rev. Joseph May. The yearly series will be mailed for one dollar. Address Mr. D. E. Furness, 2029 Sansom Street.

The Branch Alliance of All Souls' Church, Boston, is printing a series of sermons by Rev. W. H. Lyon for general distribution. The first two are upon "The Preaching of the Cross" and "The Great Experiment."

Mr. Crooker's "Different New Testament Views of Jesus," which appeared in the *Unitarian* from April to July of last year, and was then issued in pamphlet form, has just been published in a revised and somewhat enlarged edition by the American Unitarian Association. We understand that a thousand copies have been ordered from London for use in England. It is admirably adapted for Bible-class study.

From the Brookes Fund, which is managed by Prof. Huidekoper of Meadville, Pa., one hundred and sixty-two ministers, representing more than twenty denominations, have been furnished with Unitarian books during the past year.

Rev. M. J. Savage's "Unitarian Catechism" has reached a third edition.

Edward Everett Hale's biography of James Freeman Clarke has just been published by Houghton, Mifflin & Co.

Houghton, Mifflin & Co. have just issued a new and excellent portrait of Lowell, which takes the place of the old one in the *Atlantic* series. It gives us the Lowell of now instead of the Lowell of twenty years ago, as the old one did.

"A Cup of Cold Water," by Rev. W. C. Gannett, and "The Seamless Robe," by Rev. J. Ll. Jones, in the little volume "The Faith that Makes Faithful," have been translated into the German, and are published by a Berlin house.

Rev. A. P. Putnam, D.D., is giving a course of lectures on "Bible History" at Tufts College, covering the following subjects: Geographical Features of South Asia; The Story of Eden; The Flood; Shem, Ham, and Japheth; The Cushites; Ancient Ethiopia; Chaldea; Babylon; Abraham.

The lectures on "Egyptology," given in America by Miss Amelia B. Edwards, will soon be published, with additional matter and many illustrations. The book will be issued simultaneously in England and the United States.

A Psychic Investigation Association has been organized in Boston, for the purpose of making careful and thorough investigation into the phenomena of Spiritualism. Some of the leaders in the movement are Rev. M. J. Savage, Rev. E. A. Horton, Dr. E. E. Hale, Dr. R. Heber Newton, Mary A. Livermore, B. O. Flower, and Rev. T. Ernest Allen. There can be no question that the subject of Spiritualism ought to be more thoroughly studied than it yet has been.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

Unitarian Review (March).

The Moral Criterion. By Alfred H. Peters.

Döllinger's Characterization of Pius IX. By E. P. Evans.

True Christianity. By Charles A. Allen.

Papal Tradition: III. Peter and Paul. By Ernest de Bunsen.
The American Social Spirit. By Nicholas P. Gilman.

Andover Review (March).

The Proximate Causes of the Crucifixion. By Thomas Hill.
University Extension in England. By Robert A. Woods.
What is Reality? X. Creative Intelligence. By Francis H. Johnson.

The Arena (March).

Evolution and Morality. By Charles F. Deems.
Immigration. By Solomon Schindler.
Shelley, the Sceptic. By Howard MacQueary.
Drunkenness a Crime. By Henry A. Hartt.

The Forum (March).

The Shibboleth of "The People." By W. S. Lilly.
Freedom of Religious Discussion. By Max Müller.
A New Policy for the Public Schools. By John Bascom.
Russia's Treatment of Jewish Subjects. By P. G. Hubert, Jr.

North American Review (March).

Self-control in Curing Insanity. By William A. Hammond.
Have we a National Literature? By Walt Whitman.
Why Home Rule is Undesirable. By W. E. H. Lecky.

Lend a Hand (March).

A "Bellamy" from a Maryland Farmhouse. By E. W. Courtenay.
Education of Indian Women.
Law and Order.

Old and New Testament Student (March).

The Biblical and the Philosophical Conception of God. III. By George T. Ladd.
Bible Study in the Colleges of New England. By Silas P. Cook.

The Sanitarian (February).

The Prevention of Tuberculosis. By Lawrence F. Flick.
Mexico as a Suitable Residence for Consumptives. By Domingo Orvananos.

Atlantic Monthly (March).

My Schooling. By James Freeman Clarke.
The State University in America. By George E. Howard.
The Present Problem of Heredity. By Henry Fairfield Osborn.

Scribner's Magazine (March).

Japonica: Japanese Ways and Thoughts. By Edwin Arnold.
A Note on Jane Austen. By W. B. S. Clymer.

The Century (March).

The Century Club. By A. R. Macdonough.
The Memoirs of Talleyrand.

PUBLICATIONS RECEIVED.

Essays, Reviews, and Addresses. By James Martineau. I. Personal: Political. London: Longmans, Green & Co.

A Guide-book to the Poetic and Dramatic Works of Robert Browning. By George Willis Cooke. Boston: Houghton, Mifflin & Co. Price, $2.00.

Out of Darkness into Light. From the Journal of a Bereaved Mother. By Mrs. M. A. Deane. Shelbyville, Ill.: J. L. Douthit & Son. Price, $1.00.

Socialism of Christ. By Austin Bierbower. Chicago: Charles H. Sergel & Co. Price, $1.00.

Tenth Biennial Report of the Michigan State Board of Correction and Charities (1889–90). Lansing: Robert Smith & Co.

Selections from Ovid. With an Introduction, Notes, and Vocabulary by Francis W. Kelsey. Boston: Allyn & Bacon.

Painting in Oil. A Manual for the Use of Students. By M. Louise McLaughlin. Cincinnati: Robert Clarke & Co. Price, $1.00.

Pamphlets.—First Unitarian Society of Denver, Col., Year Book, 1890–91.—Seventh Biennial Report of the Kansas State Historical Society (1888–90). Topeka: Kansas Publishing House.—Education at the Michigan Agricultural College. By President O. Clute.—The Great Experiment and The Preaching of the Cross. Sermons by Rev. William H. Lyon, Roxbury, Mass.—Heartache and Heart's-ease. A Sermon by Charles G. Ames. Boston: Geo. H. Ellis. Price, 5 cents.—What to tell the Children about the Bible Legends. By S. J. Barrows. Chicago: *Unity* Office.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to Rev. J. T. Sunderland, Ann Arbor, Mich., before the 15th of the month.*]

The National Unitarian Conference is to hold its next meeting in Saratoga, Sept. 21 to 25, 1891.

The annual Universalist "Pastors' Institute" for the West is to be held in Galesburg, Ill., March 30 to April 7. There will be meetings morning, afternoon, and evening, with papers, addresses, sermons, and discussions. Some forty preachers and laymen are down to take parts. The programme is a most inviting one. The quick-

ening effect of such an institute should be felt throughout the entire West. Why cannot the Unitarians of the West have such a gathering? Or, better, why cannot there be an institute to include all the Liberal Christian workers of the West, Universalist, Unitarian, and Independent? This is what is needed.

Alton, Ill.—The annual entertainment of the Unity Club given at the Unitarian church recently was very pleasing to the large audience which was present. The programme included music on the piano and violin, vocal music, and recitations, and closed with an operetta entitled "Seven Old Ladies of Lavender Town."

Ann Arbor, Mich.—Prof. W. R. Harper came here a few weeks ago, and held a Bible Institute of three days in the University, under the auspices of the Students' Christian Association. The attendance was large. Much new interest was created in Bible study among the students. Many of the positions taken by Prof. Harper were very advanced, and on the whole the influence of the Institute has undoubtedly been liberalizing. Mr. Sunderland followed the Institute at the Unitarian church with three sermons on the line of work pursued by the Institute, "Old Testament Prophecy," which had a large hearing.

—The visit here of Rev. Rush R. Shippen of Washington, in exchange with Mr. Sunderland, gave great pleasure and satisfaction.

Athol, Mass.—Rev. C. E. Perkins is giving the following series of sermons: The Old View of the Bible; The New View of the Bible; The Infallible Bible: Its Strength, Beauty, and Truth; The Old and the New View of Man; The Old and the New Faith concerning God; The Old and the New Belief concerning Jesus Christ; The Old and the New View of Future Life; The Unities of Religion, or the Agreements of Unitarianism and Orthodoxy; The Strength and Weakness of Orthodoxy; The Strength and Weakness of Unitarianism; A Glance at the Future of Religion.

Boston and Vicinity.—Rev. Henry Hawkes, who has been working for a year past in Japan as a volunteer helper in our mission there, and whose work has been very deeply valued, spent a week in Boston lately on his way back to England. He gave very interesting and encouraging accounts in private conversations of the condition of affairs in our mission at Tokio, and strongly confirmed all who met him in the conviction that the work there is being well done and should be well supported.

—A new Te Deum for Unitarian churches has just been published here, and is for sale at the A. U. A. rooms. Price, 20 cents. The words are from Dr. Martineau's "Ten Services." The music is by Mr. H. M. Dow, and is very beautiful without being too elaborate. This will be a very useful addition to our choir music, as the usual wording of the Te Deum is far from appropriate for our Unitarian services.

—It is reported that Rev. John Graham Brooks is going away from Brockton in June, when he intends to leave this country and settle down in Berlin, in order to devote his time for several years to come to economic and social studies. Mr. Brooks will be greatly missed here in Boston, where he has taken such an active part in all matters touching the social and economic problems of the day.

—The Unitarian Sunday School Society has lately published in tract form an essay by Rev. W. H. Lyon, called "The Class a Parish, and the Teacher a Minister." The Sunday School Society never did a wiser thing than to print this essay, one of the most helpful and encouraging ever written, which ought to be put into the hands of every Sunday-school teacher in our denomination.

—During March Rev. W. H. Lyon gave the second series of his sermons on "The Story of Protestantism." The subjects were: The Puritans in New England, Michael Wigglesworth and the "Day of Doom," Jonathan Edwards, and The American Methodists.

—Rev. Charles G. Ames has been giving a course of Friday evening lesson-lectures on "The First Three Gospels," based upon the Gospels themselves and upon Rev. J. Estlin Carpenter's work upon the subject.

Brattleboro, Vt.—The Professional Club, of which Rev. F. L. Phalen is president, have had papers, during the past winter, on "Aspects of the Social Question" as follows: Real and Unreal Problems; Proposed Solutions; Alexander Hamilton: His Times and Associates; Some Phases of the Public School Question; Problems of Immigration; Anarchism, Nationalism, and Profit-sharing; Three Types of Poverty Panaceas. The remaining subjects on its programme for this year are The Law of the Land, and Cæsar's Image and Superscription.

Chelsea, Mass.—Quiet, steady, effective work has been going on in the Unitarian church during the winter. Many new families have taken pews, and entered cordially into the life of the church. Mr. Martin has just finished a very interesting course of morning sermons on "The Idea of God," and is giving a helpful and instructive series of evening talks on the origin of the New Testament.

The Sunday-school is unusually flourishing, the kindergarten department alone numbering about sixty.

A Post-office Mission has just been formed, the object of which is to circulate liberal literature in the city among the many who have no church home. Miss M. Barnard is president, and is assisted in the

work by five other ladies who read and distribute judiciously the literature of the denomination.

Chicago, Ill.—At the last regular meeting of the Women's Alliance reports were given of the work done by the Herford Kindergarten and Unity Industrial School, and an essay on "Unitarianism: Its Strength and Weakness" was read by Mrs. Utter.

—An interesting service in honor of Washington was held at the Third Church on February 22. The service closed with the singing of a fine patriotic hymn, composed by Mr. Blake.

—Unitarianism and Education in Chicago sustain a sad loss in the sudden death from pneumonia, on March 15, of Mrs. Bastin, wife of Prof. E. S. Bastin. She was a teacher, and held a high rank among the teachers of the city. She was a woman of very superior literary, scientific, and social attainments. Formerly a Baptist, for some years she had been a Unitarian, and an attendant at either the Church of the Messiah or All Souls' Church. Everywhere she was held in excepionally high esteem.

—Also on March 22 a great loss came to the Church of the Messiah in the death of Mr. Jerome Beecher, who during nearly or quite the whole history of the church had been one of its stanchest friends and supporters. He will be deeply missed in many ways.

Covington, Ky.—A lecture on "The Meanings of Music" was recently given by Prof. Van Cleve at Greer's Hall under the auspices of the Unitarian society. The lecture was very interesting in itself, and was made still more so by the selections from great composers rendered by Prof. Van Cleve by way of illustration. Rev. L. A. Harvey has been preaching recently upon The Bible as Literature; God, our Father; Man not Fallen, but Incomplete; Christ, our Brother.

Des Moines, Ia.—During Miss Hultin's absence, while attending the Women's Congress at Washington, her pulpit was supplied by Rabbi Mueller of Des Moines, Rev. S. W. Sample of Minneapolis, and Rev. J. H. Palmer of Cedar Rapids.

Detroit, Mich.—The Church of Our Father publishes a very bright and attractive monthly paper, called *The Church Advocate.* The society seems to be thoroughly alive through all departments of its work.

Dubuque, Ia.—Rev. Amos Crum, the pastor of the Universalist church, has been holding services in the Opera House recently, which have gathered immense audiences. On the evening of March 8, over four hundred people were unable to gain admission.

Fitchburg, Mass.—Rev. W. H. Pierson has resigned the charge of the First Parish, and accepted a call to the First Congregational (Unitarian) Church, Somerville, where he will be installed the 1st of April. The parish, in voting to accept his resignation, expressed "its deep grief and regret at the dissolution of relations which during nearly ten years of service have been of uninterrupted harmony and of constant and increasing pleasure and profit to the society."

Grand Rapids, Mich.—The Universalist church has sold its old building and lot, and is now busy upon plans for a new and much larger building in a better location. The society is prospering under the guidance of Dr. Fluhrer. Grand Rapids is large enough to support two strong liberal churches.

Indianapolis, Ind.—The new Year Book of Plymouth Church comes to hand, showing a religious society all alive. The church building is open every day in the year for some kind of activity having in view the elevating of the life of the people in some way. Let any one who would see what a broad, undogmatic, forward-looking, practical Christian church may be and do to make itself a blessing to thousands in a great city, send ten cents to the minister, Rev. Oscar McCulloch, for a copy of this Year Book.

Iowa.—The Women's State Missionary Society of the Universalist Church last October tried the experiment of placing in the field as their agent Mrs. S. L. Crum of Dubuque, and the result has far exceeded their most sanguine expectations. In six months she has been instrumental in the founding of a new society at Charles City, has organized three Young People's Unions, and has aided in settling ministers at Charles City, Osage, and Mt. Pleasant, while the spirit awakened all through the State by her inspiring zeal promises still larger successes.

Kalamazoo, Mich.—Rev. Caroline J. Bartlett has resigned the pastorate of the Unitarian church here for the purpose of making an extended visit to Europe. Her assistant, Rev. Marion Murdock, will take her place.

Kansas City, Mo.—The dailies of Kansas City print in full many of the sermons of Rev. J. E. Roberts. One of the most vigorous that has fallen under our notice is a discourse on "Modern Materialism," contrasting old and new views of religion and God.

Keokuk, Ia.—Rev. W. A. Pratt, the predecessor of Rev. J. H. Palmer at Cedar Rapids, and more recently of Middleport, N.Y., has been called to the pastorate of the Unitarian society, and has entered actively upon his work. Mr. Pratt's reputation as a constructive and indefatigable minister is of the best, and his engagement is a prophecy of an era of renewed prosperity for our church at this important point.

Limekiln, Wash.—The people of Limekiln in sympathy with Unitarianism have just organized a society. It is small at present, but they have hopes of building up a good society in the near future.

Meadville, Pa.—Rev. J. H. Crooker of Madison, Wis., will give a short course of lectures this spring at the Theological School, upon "The Problems of Social Science in Relation to Church Work."

Middleboro, Mass.—The First Unitarian Society held its second annual meeting March 3. The present membership of the society is eighty-seven, forty-three members having been added during the past year. The Building Committee reported that the new church would be ready for dedication in May. The Sunday-school has had a steady growth both in interest and members during the year.

Midland, Mich.—Rev. L. R. Daniels leaves Midland April 1, after five years of earnest and excellent work. He accepts a call to Big Rapids.

Moline, Ill.—Since February 15th, forty-two new members have been added to the church in Moline. The church debt has been provided for, and additions and improvements have been made to the church property.

New York City.—Rev. Theodore C. Williams has just finished a course of Tuesday afternoon lectures, called New Testament Studies and Problems on the Life of Christ, delivered in the Unitarian Parish House.

—Thirty-three thousand dollars has already been secured for a monument to Peter Cooper. Mr. St. Gaudens is at work on the clay model, which will be ready for inspection in a few weeks.

Oakland, Cal.—The Unitarian society occupied its new church home (the Sunday-school room and parlors) for the first time on Easter Sunday.

—On the evening of March 20 Edward Everett Hale gave an address and readings from his own writings at the First Congregational Church.

—The Oakland *Times* prints a stirring sermon by Rev. C. W. Wendte, preached on the eve of the city election, on the need for all good men to unite for the overthrow of the saloon power.

Philadelphia, Pa.—The February meeting of the Sunday School Union was held at the Germantown church. Miss Minerva Parker read a paper on "Organization in Sunday-school Work." Most of the discussion following the reading of the paper was upon the place of the Bible in our Sunday-schools.

Plymouth, Mich.—The liberal people here have organized themselves under the name of "The Association for Religious Inquiry and Improvement," with a view to bringing Unitarian, Universalist, and other liberal speakers here to speak on Sunday in the fine new Town Hall. Thus far Rev. Lee S. McCollester of Detroit and Rev. J. T. Sunderland of Ann Arbor have spoken.

Salt Lake City, Utah.—Rev. David Utter is meeting with marked success in his efforts to build up a permanent Unitarian movement here. His congregations are very large, reaching as high as five hundred, and contain a large number of the most influential people of the city. A church organization has been formed. Mr. Utter will probably accept the call, which is very urgently extended him, to become the permanent pastor.

San Francisco, Cal.—An attempt is being made to establish another liberal church in San Francisco. Rev. W. R. Alger preached for a month in Mission Opera Hall, and was followed by Rev. Thomas Van Ness. Mr. Van Ness has preached upon The Obligations of Brotherhood, Who is my neighbor? and The Present Industrial Changes: What they require of us.

Seattle, Wash.—Rev. Roderick Stebbins has decided not to accept the call of the Unitarian church, and has returned home, going by way of San Francisco to visit his father, Rev. Horatio Stebbins.

—On the evening of March 3 the first meeting and social of the Parish Union was held. An address was made by the vice-president, Mr. Joseph Shippen, presenting the character and objects of the association. Addresses were also made by two ministers from abroad, Mrs. Eliza Tupper Wilkes of Sioux Falls, So. Dak., and Mrs. M. C. Aitken, of Whatcom, Wash. The Union now numbers forty-one members.

Spokane Falls, Wash.—Rev. J. H. Long has resigned the pastorate of the Unitarian church here, and is now at Camden, N. J., from which place he goes in a few months to London. A farewell reception was tendered him by the Unitarian church at Spokane, where the regrets of the congregation at his departure were formally expressed. Rev. A. G. Wilson, once pastor of the First Methodist Episcopal Church of Spokane, and recently pastor of one of the Universalist churches of Minneapolis, will supply the pulpit until July 1.

St. Louis, Mo.—The sewing-school at the Mission House is giving systematic and graded instruction in sewing to over forty-five girls. The Mission Home for homeless or indigent children has thirty-nine inmates. The Mission Sunday-school has a membership of about three hundred.

—The Sunday-school committee has just completed a new catalogue of the library, showing four hundred and forty-eight volumes. The collection has been carefully

weeded, and additions made, the Unitarian Club having given from its surplus a handsome sum for that purpose.

—Mr. Snyder's class on Sunday has been much interested in a study of Mr. Savage's "Catechism." Dr. Clarke's "Manual" will be taken up at an early date as a supplement to Mr. Savage's book.

—Mr. and Mrs. Snyder were guests of the Unitarian Club of Kansas City, at their opening meeting a month or two ago.

—The Eliot Society of the Church of the Messiah held its regular monthly meeting on Thursday, February 26, when reports from the various committees were presented, and matters of importance to the welfare of the church and Sunday-school were discussed. The secretary of the Post-office Mission reported that she now had applications for Unitarian literature from nearly every State in the Union, and read several interesting and grateful letters from those who had received the sermons and papers.

—The Junior Branch of the Eliot Society gave a very novel and delightful tea-party on Monday evening, February 23, for the benefit of the Sunday-school fund. Each person was measured, and charged five cents for every foot in height, which caused a good deal of amusement. The young ladies having the affair in charge were dressed in bright costumes of red, blue, yellow, green, and white, the tables being decorated in colors to match. On the tables were tempting refreshments, served in dainty dishes.

—The ladies of the Sewing Society have been devoting their time lately to sewing for the Unitarian Indian Mission in Montana, and after another meeting will send off a large box of neat and serviceable garments for the children there.

—On Sunday, March 8, a service of sacred song was given by the choir; and, by request, they sang "Mors et Vitæ," which they rendered so beautifully some time ago.

M. H. DeWolf.

St. Paul, Minn.—Our correspondent writes: "During the winter Rev. S. M. Crothers has from time to time preached on great books and teachers of religion outside the Bible. He has given sermons on 'The Meditations of Marcus Aurelius,' the 'Imitation of Christ,' by Thomas à Kempis, and 'The Sayings of Confucius,' as reported by his disciples, and on 'The Religion of John Milton.' He is also conducting two classes in the reading and study of Dr. Martineau's book on 'The Seat of Authority in Religion.' Much interest is felt in these classes. We notice increasing congregations, and have added valuable members to our church."

—"Many of our people are members of the 'University Extension' classes, before which lectures upon different branches of science and literature are given by professors from the State University and colleges in the State. The Study Class of Unity Club has transferred its members to whichever of the University Extension classes each preferred. The social part of the work of the club has been undertaken for the year by a committee of ladies and gentlemen who have arranged for monthly sociables, which are given generally at the house of some member of the church, but occasionally at the club-room, when more room is needed on account of the nature of the entertainment."

Toledo, Ohio.—A "Dollar Social" was held by the ladies of the Church of Our Father on the evening of March 5. After a supper a gentleman was appointed to open the envelopes containing the dollars, and to read the accompanying letters, which told in what way each dollar was earned. The fifty-three dollars were obtained in many different ways. One little child's note read: "Folding the *Business World* for grandpa, seventeen cents; being good, one cent; selling rags, ten cents; selling pop-corn, seventy-two cents: total, one dollar." Some of the dollars were earned by "self-denial," nearly all by work done out of the regular order of duties,—by doing fine hand-sewing, by machine sewing, by cleaning away snow, making candy, selling pop-corn, doing office work, etc. Every opportunity was seized that would help make out the dollar. Much amusement was afforded by some of the letters, and some showed a spirit of earnestness and self-sacrifice that was most commendable in raising money for a good cause.

Washington, D.C.— The congregations here are large. During the past winter special effort has been made to organize the young people of the parish for work and better acquaintance, and with excellent results. A King's Daughters' association has been formed, with about seventy members. A Channing Club and a Parish Union are in active operation. Mr. Shippen's work here seems to be attended with a steady and ever-growing prosperity. It is a question whether the time has not about come for the organization of a second Unitarian church in Washington.

Westford, Mass.—At a meeting of the Church of the First Parish, called by the minister, Rev. T. J. Horner, Sunday, March 15, resolutions were unanimously passed making the old covenant, which has been in use since 1847, null and void, and welcoming in the future all those "who in the love of truth and the spirit of Jesus will unite with us for the worship of God and the service of man."

Winona, Minn.—The Sunday-school of the Unitarian church celebrated Washington's Birthday by an appropriate service and by erecting a very fine terra-cotta bust of Washington to stand on a bracket-shelf in the Sunday-school room.

Yarmouth, Me.—A branch of the Woman's Alliance has just been formed here.

A NOTE FROM MR. CHADWICK.

Dear Mr. Editor,—In the February *Unitarian* you speak of "the stupidity and wrong of keeping such mediæval dogmas as those of virgin births and physical resurrections in the creeds and standards of Christian churches in the nineteenth century." Will you, not in a private letter, but in the next number of the *Unitarian*, tell me and your readers generally why you call these dogmas "mediæval"? The Middle Ages have quite enough to answer for without any unwarrantable addition to their load. Are not these "dogmas" New Testament dogmas? Is anything in the New Testament plainer than its teaching of the virgin birth of Jesus and his physical resurrection? You cannot discredit these "dogmas" too absolutely for my taste; but I would have you do it fairly, because they are without proof or rationality, and not as "mediæval," since they were in strict obedience to the letter of the New Testament.

Yours respectfully,
JOHN W. CHADWICK.

Brooklyn, Feb. 17, 1891.

ANSWER.

We called the doctrines of physical resurrections and virgin births mediæval, in the passage referred to, perhaps because that was the adjective that first came to mind. Any one of a dozen others, such as unhistoric, unscientific, unproved, unreasonable, incredible, outgrown, etc., would suit us as well. The particular propriety of using the adjective "mediæval" we suppose lies in the fact that these dogmas were accepted without question in mediæval times, and fitted well the unreasoning credulity of those times, whereas in our scientific and reasoning age they seem mere survivals from a less intelligent past. That these dogmas are taught in the New Testament we have no question, but they are by no means its most conspicuous teaching. They cannot be said to characterize the New Testament spirit to anything like the extent that they do the spirit of the heathenism of the Middle Ages. That Christianity in any of its forms should continue to hold them, in an enlightened age like ours, seems to us lamentable: this is why we do all in our power to help men to see how essentially mediæval and out of harmony with the spirit and intelligence of the modern world, as well as with the essential teachings of Christ, they are. [ED. *Unitarian.*]

A NOTE FROM MR. DOUTHIT.

Dear Brother Sunderland,—I have received more kind letters expressing appreciation of the work of *Our Best Words*, and approval of its "metempsychosis," as a learned friend suggests, into the *Unitarian*, than I can possibly acknowledge by autograph letters. As I believe nearly all, if not all, the readers of *Our Best Words* are now readers of the *Unitarian*, you will please permit me to acknowledge all those kind letters in this way. While keenly conscious of imperfection when I tried to speak my *Best Words*, yet I am happy in the reflection of only pure intentions; and, of course, I am very thankful for the many hearty expressions of sympathy and appreciation for what I *tried* to say and do. But I think your monthly is the best Unitarian periodical for all classes in the world to-day. Long may it live and prosper, and become *more of a paper for all people, both old and young!* If it could be a *weekly*, all the better.

Yours, for the Christianity of Jesus,
J. L. DOUTHIT.

Shelbyville, Ill., February 17.

ROBERT C. PITMAN.

By the death of Judge Pitman the cause of temperance in Massachusetts loses one of its most earnest and radical advocates. Rev. F. B. Hornbrooke says in the *Christian Register*, referring to his temperance principles:—

At the beginning of his life, when he began to think, he was one of that noble band who testified against one of the greatest evils that this nation has ever seen; and it was given to him to see of the travail of his soul and to be made to feel sure that, wherever principle comes in conflict with expediency, principle at last must win the day. So, through his later years, in spite of separation from friends, in spite of obloquy, in spite of derision, in spite of the sacrifice of cherished honors, he stood firmly in defence of the cause of temperance in this State. Others might yield, others might equivocate, others might falter for the day; but he was simply true to what he believed, and so he has the honor which belongs to a man who is true to the principles that God has made clear to him.

GEN. SHERMAN AND CATHOLICISM.

In the death of Gen. Sherman the country loses the most brilliant of its generals and a great and noble man. Since the Roman Catholic Church has made so much effort to give the impression that he belonged to that communion, it is well that his brother, Hon. John Sherman, published in the Baltimore *Sun* of February 14, the day of the general's death, a letter stating the facts as

to the religious belief of the latter and the relation he bore to the Catholic Church. The letter in full reads as follows:—

FEB. 13, 1891.

Gentlemen,—A paragraph in your paper this morning gives a very erroneous view of an incident in Gen. Sherman's sick-chamber, which wounds the sensitive feelings of his children, now in deep distress, and which under the circumstances I deem it proper to correct. Your reporter intimates that advantage was taken of my temporary absence to introduce a Catholic priest into Gen. Sherman's chamber to administer the rite of extreme unction to the sick man, in the nature of a claim that he was a Catholic. It is well known that his family have been reared by their mother, a devoted Catholic, in her faith, and now cling to it. It is equally well known that Gen. Sherman and myself, as well as all my mother's children, are, by inheritance, education, and conviction, Christians, but not Catholics, and this has been openly avowed on all proper occasions by Gen. Sherman; but he is too good a Christian and too humane a man to deny to his children the consolation of their religion. He was insensible at the time and apparently at the verge of death; but, if he had been well and in the full exercise of his faculties, he would not have denied to them the consolation of the prayers and religious observances for their father of any class or denomination of Christian priests or preachers. Certainly, if I had been present, I would at the request of the family have assented to and reverently shared in an appeal to the Almighty for the life here and hereafter of my brother, whether called a prayer or extreme unction, and whether uttered by a priest or a preacher or any other good man who believed what he spoke and had an honest faith in his creed. I hear that your reporter uttered a threat to obtain information, which I cannot believe you would for a moment tolerate. We all need charity for our frailties, but I can feel none for any one who would wound those already in distress.

Very truly yours,

JOHN SHERMAN.

JOTTINGS.

Thousands of hearts have been saddened by the news that Miss Anna Dickinson is suffering from mental disease, and has been sent to an insane asylum in Pennsylvania for treatment. Her case seems to be a serious one, although the superintendent of the institution looks for possible recovery in a few months. Says the Boston *Commonwealth*, "It is now known that poverty and enforced retirement from public and social life have been active causes in unsettling her once brilliant mind." Her many friends will be glad to know that an effort is being made to raise a fund of $20,000 for her benefit. The treasurer of the fund, to whom contributions may be sent, is Gen. C. T. Christensen, 177 Montague Street, Brooklyn, N.Y.

In the *Christian Union* of March 12, Dr. Lyman Abbott has a sermon on "The Man Christ," containing the following passage, which is about as good Unitarianism as any of us would ask for: "Two children come to their father to settle a dispute. 'Father,' they say, 'we have been discussing about this coal in the fire; and I say that the light of that coal comes from the coal that was in the bosom of the earth, and my brother says that the light of that coal comes from the sun. Which of us is right?' And the father says: 'My dear children, you are both right. The coal comes from the bosom of the earth, but all light and all heat come from the sun that first gave it birth.' I sometimes think, when we have gotten through our theological debates here on earth, between Unitarians and Trinitarians, and go up to the great Father, and one says, 'Was he the Son of man and all of his glory human glory?' and the other says, 'It cannot be: he must have been the Son of God!' the Father will answer us, 'You are both right; for there is no glory of humanity that is not a glory of divinity, and there is no glory of divinity that does not find its expression in that which is glorious in man.'"

Lowell makes Christ say to Sir Launfal:—

"Not that we give, but that we share,
For the gift without the giver is bare;
Who bestows himself with his gift feeds three,—
Himself, his hungering neighbor, and me."

Ruskin, in speaking of his childhood, says: "I never had heard my father's or mother's voice once raised in any question with each other, nor seen an angry or even slightly hurt or offended glance in the eyes of either. I had never heard a servant scolded, nor even suddenly, passionately, or in any severe manner, blamed. I had never seen a moment's trouble or disorder in any household matter, nor anything whatever either done in a hurry or undone in due time. . . . Nothing was ever promised me that was not given, nothing ever threatened me that was not inflicted, and nothing ever told me that was not true." What a testimony is this for one to be able to give concerning his parents!

For Duty saith: Life is too real a thing
To waste in worthless ways. For bread men moan,—
For soul and body, bread. 'Twere shame to bring
Them but a stone.

—*James Phinney Baxter.*

"God is a circle whose circumference is everywhere, and whose centre is nowhere to be found."

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